San Francisco, 22 : March 1900

THE PACIFIC

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A religious and family paper.

Volume XLIX *Number 12*

He Never Comes Too Late.

NOT so in haste, my heart,
Have faith in God and wait:
Although He lingers long,
He never comes too late.

He never comes too late,
He knoweth what is best;
Vex not thyself in vain;
Until He cometh, rest.

Until He cometh, rest,
Not grudge the hours that roll;
The feet that wait for God
Are soonest at the goal—

Are soonest at the goal
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait His lead.

Bayard Taylor.

Published Weekly at the Y. M. C. A. Building, by the San Francisco, Publishing Company of the Pacific.

THE PACIFIC

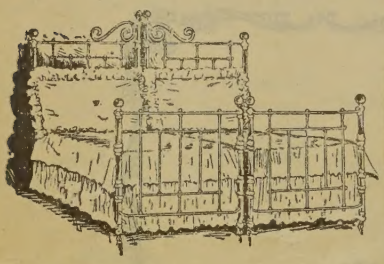
Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00



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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . without partiality and without hypocrisy"

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, 22 March, 1900

For Betterment.

"How much we take, how little give,
Yet every life is meant
To help all lives; each man should live
For all men's betterment."

The Sheldon Newspaper.

The Rev. Charles M. Sheldon published a good paper at Topeka, Kansas, last week, but in no such manner as will send his name on down the grooves of time as a highly successful and popular newspaper man. Perhaps Mr. Sheldon's effort was all that he intended that it should be, and all that he thought that a newspaper ought to be. We believe that Mr. Sheldon made a mistake in transferring the news from the first to the third page of the Capital. It is for the news that people generally take a daily paper, and the right kind of news, properly displayed, should have first place in a paper meant to be a newspaper. Good judgment was shown in the space allotted to certain occurrences. Only twenty-one lines were required to chronicle the suicide at Kansas City of a son of Senator Peffer. There was mention of the late Rev. Thomas K. Beecher and of his life work to the extent of forty-six lines. It is difficult to decide at this distance what amount of space a newspaper in Kansas ought to have given to that case of suicide, but in all probability Mr. Sheldon's twenty-one lines stated the facts and gave about all the information concerning it that the average reader ought to desire. The young man, it seems, had never done the world any great good, and in the manner of his departure did not set an example worthy any great heralding and imitation.

The present writer has had successful newspaper experience in both daily and weekly secular papers, and frequently says that considerable change for the better could be made in many of the daily newspapers of the country, and they remain financially successful. But we should not advise any one to make the experiment in imitation of the example set by the Topeka Capital during the week beginning March 13th. Mr. Sheldon had weeks for preparation, and he ought to have done better. He had it in his power to present to the reading public such a paper as might have led some man of means to establish one in Chicago which would have been an improvement on any now published there, and an example unto others all over the land. One of the sermons of Dr. Gunsaulus goes down the years as the "two-million-dollar sermon," because it led to Mr. Armour's first donation for Armour Institute. But the two-million-dollar paper has not yet appeared.

Perhaps in Chicago Mr. Sheldon could have shown in a better way what the daily paper should be. Necessarily a daily published in a city no larger than Topeka is a small affair in comparison with those published in a great city.

The Topeka Capital during Sheldon week impresses one as having the news and other articles of interest and value crowded out by the advertisements. One cannot escape from the impression that Mr. Sheldon must have allowed the paper to be made up hurriedly each day from a large amount of matter—enough for two papers—and the choicest omitted.

However, from this publication under Mr. Sheldon's direction, the daily papers ought to gather some good lessons. The paper was clean and truthful. This can not be said of our daily papers in general. Mr. Sheldon tried to publish a paper that would not leave slimy tracks in the home. Do publishers of dailies try to do that? Too often they care not what the effect to any life may be from what they publish. They do not always have

the highly objectionable and sensational, but in general the more of the sensational there is to be had the better in their estimation, for with certain classes such papers sell, and the daily papers are published to make money.

It may be well for the daily papers to know that while a large number of people who have been looking for better journalism are not satisfied with what Mr. Sheldon has given them, they are no better satisfied with the daily press as it is than they were theretofore, and they still hope for its improvement.

The Message of Liberal Religion.

When the Rev. B. Fay Mills said, "If I were not a Unitarian I would be a Catholic," some persons came to the conclusion that he was about to take another theological jump. Presumably they thought that a man who had jumped from Presbyterianism to Unitarianism would be likely to repeat the jump, and those who didn't want him to do it began to write him letters telling him dreadful things about Roman Catholicism. But it is not at all likely that B. Fay Mills will ever become a Catholic. In that church he could not bring all things to the bar of his own reason for decision, as in the Unitarian. About two years ago he was declaring that he was not a Unitarian. But nearly every one else thought that he was, and he seems finally to have arrived at a similar conclusion, and for the time being to be pretty well satisfied with his position. He believes that he stands on higher ground than when he was touring the country as an evangelist. Although he said to the world then that he had the truth that every one needed, and led many to accept it, he now says that he was mistaken. Now he has something else, something other, which he calls better, and he stands and says concerning this liberal religion which he is proclaiming: "One who tries to understand it from without will be in the position of the man who stands on the roof of a house and looks down a chimney to determine the advantages and virtues of a fire, getting his eyes full of smoke, flame and soot." By such statements as this he would lead others to try it. Some years ago he said to assembled thousands hereabouts that the faith handed down from the fathers was a blessed faith. Many were led by him to enter the Christian life. Now he returns and says that it was all a mistake; that he thought then that he knew, but has learned since that he didn't know. And he holds up before those whom he won at that time what he now marks in glowing letters as eternal truth.

It is a great responsibility that Mr. Mills has taken upon himself. As an evangelist he spoke with assurance. It is not surprising that when he now speaks differently, but with the manifestation of just as much assurance, many of the young people won by him to the Christian life should begin to wonder what it was that won them, and in their wonderment some of them be cast adrift. For, how can he attach people to himself and to his present faith even, when there is everywhere the impression that he has no more assurance than he had a half-dozen years ago? The most thoughtful persons will not be influenced by him; but some will be set adrift. These will be largely among the young, who were brought into the churches through his evangelistic work.

Has B. Fay Mills counted the cost? Does he realize that, in taking up the work that he has, after working as an evangelist among evangelical churches, he has laid upon himself one of the greatest responsibilities ever resting on mortal man? A man ought in such case as his to think long and seriously on old Davy Crockett's motto: "Be sure you're right, then go ahead."

But what is this message which Mr. Mills is proclaiming now from pulpit and platform, wherever, in the cities about the bay, he can get an audience? It is, of course, the message of liberal religion, which was defined by him recently in San Francisco as follows: "As such a confidence in the Divine soul and the manifestation of that soul in men at this stage of human progress as to lead a man to cast himself upon his divinest impulses." This, then, is the message which he brings for the acceptance of the people to-day. It seems to be of the sliding-scale order.

Just what the manifestation of the Divine soul will be at the next stage of human progress, he does not presume, of course, to state. That he is of opinion that it will be considerably different from what it is to-day is evident from his statement. We wonder if, when the manifestation comes to him, it will lead him to as radical a departure from his present position as it did when he departed from Presbyterianism to Unitarianism.

An Influence Traced

Congregationalism counts one flourishing church in the domain of the Czar. This is at St. Petersburg. It has been in existence nearly a century. The London Independent says that its first pastor was the saintly missionary, Richard Knill, and that its membership comprises Presbyterians, Baptists, Methodists and others who prefer the simplicity of worship which they find there to the more ornate ritual of the Anglican church. Inasmuch as the church is composed largely of both British and Americans, it is called the British-American. But it is said to have in its congregations French, Germans, Swedes, Russians, Poles and Persians. The church seems to be especially fortunate in its present pastor, of whom it is said: "A proficient in the French and Russian languages, and endowed with a courtly charm of manner, he has made himself a *persona grata* to upper class Russian society. A few years ago, when the terrible famine raged in the interior, Mr. Francis personally superintended the gathering of a large British-American fund for the relief of the suffering 'moujiks,' and himself went into the infected districts, catching the fever as a recompense. For his labors in this direction Mr. Francis received the thanks of the Government, and has since received the great honor of a personal audience of the Czar."

The life of the saintly missionary, Richard Knill, ended in 1857, but in this and other ways his work goes on. Doubtless that church in St. Petersburg, of which he laid the foundation, will in the near future exercise a far-reaching influence. The great Russian empire must, because of its extensive railway now nearing completion, come into closer contact with and more directly under the influence of the civilization in other lands. Accordingly, as never before there will soon go out from that Congregational church in St. Petersburg a leavening and uplifting influence.

The mention in the London Independent of this saintly missionary as the founder of this church of our polity in St. Petersburg, and the thought of his influence thus going on, has led the present writer to trace his influence also in another direction. It was given to him to have something to do in moulding the life of Charles H. Spurgeon, for so long a time a great power, not only in his London pulpit, but all over the world. In Spurgeon's childhood Mr. Knill preached one day for the London Missionary Society in the village in which the boy was staying with his grandfather. For some reason he felt strangely drawn to the lad, and talked and prayed much with him in the intervals between services and in the quiet of the home. Finally in the presence of the family he said: "This child will one day preach the gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where I am now the minister." And he made the boy promise that when he did preach in Rowland Hill's chapel he would have sung the hymn beginning, "God moves in a mysterious way his wonders to perform." Mr. Spurgeon did grow up to preach the gospel, he did preach in Rowland Hill's chapel, and when he preached there that hymn was sung. That visit of the missionary to his grandfather's home he never forgot. Doubtless it had much to do in the shaping of his life. Indeed, Spurgeon himself bore witness to this effect. The incident shows how life is linked with life in the upbuilding of the Kingdom of Christ upon the earth, and how by the divine hand men are turned aside from that which they planned to do to other work which God has evidently designed them to do, but of which they had entertained, until thus turned aside, no thought. Thus are we shown that "it is not in man that walketh to direct his steps." Richard Knill had fully determined to give himself to the work in Russia. The bodies of two of his children lay in the graves of that land, and the need among the peoples to whom he had gone was such as to appeal powerfully to a man of his spirit. But the London Missionary Society wished him to return to England, that he might spread abroad there a missionary spirit, and so his life touched and influenced the life of one of the greatest preachers of all time.

There is encouragement herein for earnest, humble workers the world over. The unpretentious work being done to-day, here and there throughout the world, will be found in many an instance, in the years to come, to be the foundation upon which will rest that of immeasurable magnitude and influence.

Our work may not have much recognition now. But that does not matter. At a certain

trying time in his life, when his work brought little of money and fame, Sidney Lanier, the poet, said that the *ego* in it did not matter; that the poetry was good poetry, the music good music, "and beauty dieth not, and the soul that needs it shall find it."

Notes.

The San Bernardino Times-Index says concerning the Chinese Mission at that place that it has had a wonderful growth, and is acknowledged to have done much good among the Mongolians of that region.

The Rev. J. B. Silcox has tendered his resignation as pastor of the First Congregational church of Sacramento, and has accepted a call from the church at Winnipeg. The Sacramento church was anxious to retain Mr. Silcox, but he could not be prevailed upon to remain.

Ninety-nine of the one hundred and twenty-eight churches in Washington have been aided by the Congregational Church Building Society; fifty-six of the sixty-two in Oregon; six of the eight in Utah, and one hundred and six of the two hundred and thirteen in California.

Mrs. B. F. Mills is announced to speak in the Unitarian church in Oakland next Sunday evening on the subject, "How to Escape Heaven." That isn't the place, however, that people care to escape. Not a few persons, doubtless, would be glad to learn how to escape the other place, although continuing to live wickedly.

Professor McNaughton of Smyrna, Turkey, gave a delightful talk on educational and missionary matters at the Ministers' Meeting on Monday. Sorry are we that his stay on the Coast was so brief, and that illness prevented his speaking as announced last week. His address Monday was an inspiration to all who heard him. The First church of Salem, Ore., is to be congratulated in that he is to be with them this evening.

The Rev. Charles R. Brown has an inspiring lot of young people to address each Monday at Stanford University. Not less than four hundred attend regularly his lectures on "The Ethics of Christ." Inasmuch as there are forty other classes and lectures at the same hour such an attendance evidences much interest in both the subject and the lecturer. Mr. Brown stands thus each Monday where he touches men and women with an influence more far-reaching for good, perhaps, than when he stands in his pulpit on Sunday in the First Congregational church of Oakland.

Another prominent Methodist minister is likely to enter the Congregational ministry. This is the Rev. Dr. S. Parkes Cadman, at present pastor of the Metropolitan Tabernacle, New York. It is said that Pilgrim Congregational church would be pleased to have him as pastor, and that he chafes under the Methodist intinerant rule. Next month he will have been pastor of the Metropolitan Tabernacle five years. Certain prominent Methodists state that matters will be so arranged that he can continue in charge. If so there will soon be no time limit in Methodist pastorates.

Commencement Day, Pacific Theological Seminary, this year will be Tuesday, April 10th. In the forenoon at 10 o'clock the alumni will hold their annual meeting. The graduation exercises will occur in South Hall at 2:30 o'clock, and will consist of an address by Professor Thomas F. Day, of the San Francisco Theological Seminary, on the subject, "The Manifold Word of God." President McLean will present the diplomas to the graduating class, and will make some statement of the present Seminary condition and prospects. All interested friends are cordially invited to the afternoon exercises.

The New York Times of March the 10th says: "Among the leading students of criminology in this country who have done good work in the interest both of the criminal and of society against which he wages his unequal war, is August Drahms, resident chaplain for many years of the San Quentin Prison in California. Mr. Drahms has published a number of works on criminology, the last of which, "The Criminal," is full of facts regarding his personality and the causes which have led to his embracing his lawless profession." The Times then gives such a review of the chaplain's new book as to thoroughly commend it to its readers. It is gratifying that a Congregational clergyman should be the one to make so notable a contribution to the study of criminology.

The Honolulu Friend is only a monthly paper, but it is doing good service among the Island churches. In the last number the editor brings to mind God's bounties in the words: "God has generously and graciously dealt with us his children in Hawaii, as to opportunities and means." And the people are reminded of the fact that the churches in Hawaii have a great work before them. They are reminded that tens of thousands of their capable and intelligent Asiatic brothers are by their sides, ignorant of Christ and his kingdom of grace and truth. In the vast commerce now calling at their shores that far-sighted Christian editor sees how their influence for good may be carried far and wide across the waters. And their grand missionary heritage is held up before them as a kindling stimulus to going out to disciple the nations.

Chronicle and Comment.

Jewish societies are being organized all over the country for the furtherance of the plan to purchase Palestine as a permanent home and country for the Jews.

All our California churches should distribute the pamphlet on the exemption of church property from taxation. Two hundred can be had for one dollar. Address the Rev. Dr. Bovard, 1037 Market street, San Francisco.

A correspondent of the Seattle Post-Intelligencer, writing from Nome, Alaska, the 5th of December, says that the place has both Congregational and Catholic church services. There were also at that time two newspapers, eleven physicians and sixteen lawyers.

During the last year Superintendent Singer of the Sunday-school Society has organized nineteen Sunday-schools and reorganized ten. The amount of money asked for this work for the next year is $1,600. The third Sunday of May will be observed as Children's Day by most of our California churches.

Pomona College rejoices now in a fine gymnasium building. Its cost was $5,000, exclusive of equipment. In some respects it is said to be the best in California. Mrs. Helen Renwick gave one-half of the $5,000, and the building was named in honor of her late husband, for many years a prominent business man of Davenport, Ia. The day the building was dedicated addresses were made by President Ferguson and the Rev. Robert Burdette.

The First and Second Presbyterian churches of Chicago are discussing a consolidation proposition made by the former. Only one is needed in the region in which both are located. The First dislikes to lose its identity, because it is the oldest church organization in Chicago. The Second, if it loses its identity, will lose also an endowment of $200,000, which would revert to the heirs of the man who gave it some years ago. But it has become evident that consolidation, or the removal of one to some other location, is necessary.

The last number of the Pacific Ensign, the excellent W. C. T. U. paper published in San Francisco, was devoted largely to the tobacco evil. The women who edit this paper are firmly of the opinion that when "the coming man" appears he will not have a cigar in his mouth, nor between his first and second finger. The venerable Dr. R. Beverly Cole is quoted as saying that "there is no time when a man is benefited by smoking a cigar or cigarette." We notice that Mrs. Clare O. Southard, who several times during the last year has contributed articles to The Pacific, is now the associate editor of the Ensign. Mrs. Southard is the wife of Dr. William F. Southard of this city, a leading specialist in the treatment of diseases of the eye, ear, nose and throat.

The Rev. Thomas K. Beecher, a noted Congregational minister, and a member of the famous Beecher family, died at Elmira, New York, last week. Since 1854 Mr. Beecher had been pastor of an Independent church at Elmira. For many years he was one of the most beloved citizens of Elmira, and was known throughout the city as "Father Tom." His sister, Mrs. Mary Foote Beecher Perkins, died at Hartford, Connecticut, the same day, at the advanced age of ninety-four. Mr. Beecher was seventy-six years old. He was only the half-brother of Henry Ward Beecher. When Mrs. Perkins was born, in 1805, her celebrated father, the Rev. Dr. Lyman Beecher, was pastor of a church on Long Island on a salary of $400 a year. The late Thomas K. Beecher was an advocate of cremation, and his body was cremated at Buffalo last week.

The Rev. Dr. S. T. Hamlin, a leading clergyman in Washington, D.C., writes in the New York Independent on "The Place of War in the Civilization of the Twentieth Century." He concludes that war will have its place in that civilization, but that it will be a narrower place. "It will bring unavoidable suffering," he says, "but will promote an ever-advancing civilization." Referring to the war in South Africa and in the Philippines, Dr. Hamlin says that in those countries a higher civilization is facing a lower, and the great evolutionary law of the survival of the fittest is at work. "That is nowhere a gentle law," he continues, "and civilization seems unable to soften it. It always works through suffering and at the cost of life. Entire species of animals have disappeared to make room for their superiors, and these in turn are being dispossessed by their betters." He finds this law of the survival of the fittest working also among races.

Rev. M. Lafayette Gordon, M.D., D.D., a missionary of the American Board, now on furlough from Kyoto, Japan, has been invited by the Hawaiian Evangelical Association to take charge of the work carried on in Honolulu for the more than 50,000 Japanese now in the islands. Dr. Gordon was appointed missionary of the American Board in 1872, sailing that same year for Japan. He was the third ordained missionary sent to that land by this Board. In Japan he early took a prominent place as a leading missionary. He was associated with Dr. Neesima in founding the Doshisha University at Kyoto, and has since been connected with that institution in its theological department as professor. In all his activities he has never ceased to be a strong evangelistic worker. Dr. Gordon is the author of "An American Mission in Japan," a work which has met with high commendation,

and the American Board now has in press from his pen a history of the Japanese mission, which covers largely the Christian history of that country.

When President Stewart of Auburn Theological Seminary was inducted recently into his position at the head of that school, President Patton of Princeton uttered the following significant words: "The question is not whether you accept this or that type of Calvinism, or whether you are a Calvinist at all, or an Arminian, or whether you hold to this or that view of original sin, or whether you hold to it at all. The issue in which we should stand shoulder to shoulder is the issue of fundamental anti-supernaturalism as opposed to the bedrock of conviction that Christianity is a revelation culminating in the incarnate Christ." Coming from a conservative of conservatives this ought to be satisfactory to all persons in those ranks. But it is a distinct advance over what a Calvinist would have uttered a half a century ago. There was a time when in the opinion of all such, Calvinism as against Arminianism did matter. And the original sin doctrine was one which no one could dispute and not be regarded in many religious circles as a heretic.

Dedication, Olivet Church, Los Angeles.

The dedication service of the enlarged and improved house of the Olivet church took place Sunday, March 18th, at 2:30 p. m. A large congregation were present. Those who came from other churches were surprised to find a building so tasteful and capable of accommodating to advantage so large a Sunday-school and congregation. It seemed scarcely possible that the former barn-like structure could be transformed into one so beautiful and useful. It is designed for Sunday-school use. Indeed, it was the growth of the Sunday-school beyond its accommodations that led to the enlargement of the building. Some one said, "In this enterprise the Sunday-school is the kite, the church is only the tail." The building has three apartments, two of which opened into one make an audience room large enough for more than 400 hearers. The other serves admirably for parlor, prayer-meeting or class room. The enterprise began in 1889, with a Sunday-school and congregation gathered by Rev. F. A. Field in a vacant store, but was soon moved to a small rough-boarded and battened chapel on a leased lot. Later the chapel was moved to the present location, the lot purchased, and an addition made larger than the original building, crossing it at the rear, so that the whole was in the form of the letter T. But every step was taken with special reference to obtaining a maximum of room at a minimum of cost.

The present change adds a still larger room; adds also a bell-tower, and makes the whole building, both within and without, attractive and symmetrical in appearance. The cost has been about $2,100.

The dedication sermon, by W. F. Day, D.D., was from Ps. viii: 4—"What is man that thou art mindful of him?" etc.—man, greater than the mountains, greater than the earth itself, or the whole, vast material universe, because made in the image of God, able to think and will and love and commune with his Maker; therefore this occasion is one of transcendent importance, because this house is built to elevate the aspirations and enlarge the sphere of this greatest of earth-born creatures.

After the sermon Rev. W. A. Lamb, chairman of the Building Committee, who has given largely of time and money for this work, made a financial statement, from which it appeared that about $850 were needed to complete payment for the work already done on the building, and about $500 more, to furnish seats for the enlarged building and prepare attic rooms for proposed "institutional" features of the work of the church.

A call was made for money to supply these wants, and $1,250.66 were contributed or pledged before the close of the meeting—and this from a people, most of whom are poor in this world's goods.

It has heretofore been doubted by some whether this church was born to live. The time for this doubt exists no longer.

Loving Service.

He too is blessed, whose outward eye
  The graceful lines of art may trace,
While his free spirit, soaring high,
  Discerns the glorious from the base;
Till out of dust his magic raise
A home for prayer, and love, and full harmonious praise.

Where far away, and high above
  In maze on maze the 'tranced sight
Strays, mindful of that heavenly love
  Which knows no end in depth or height.
While the strong breath of music seems
To waft us ever on, soaring in blissful dreams.

What though in poor and humble guise
  Thou didst here sojourn, cottage born!
Yet from thy glory in the skies
  Our earthly gold Thou dost not scorn,
For love delights to bring her best,
And where love is, that offering evermore is blest.

Love on the Savior's dying head
  Her spikenard drops unblamed may pour,
May mount His cross, and wrap Him dead
  In spices from the golden shore.
Risen, may embalm His sacred name
With all a painter's art, and all a minstrel's flame.

Worthless and lost, our offerings seem
  Drops in the ocean of His praise;
But Mercy with her genial beam
  Is ripening them to pearly blaze,
To sparkle in His crown above,
Who welcomes here a child's, as there an angel's love!

—*The Christian Year.*

A False Estimate of the Kingdom.

By Rev. George C. Adams.

When a church estimates its success by numbers added it must feel a severe shock when it can no longer boast of its great accessions. The wail from the Methodist Episcopal Church at present furnishes a text that should be used. The fact that other denominations share in the ill fortune only makes the truth more apparent. We are estimating much of the growth of the kingdom of God on earth by numbers, and if it is true that figures will not lie it is equally true that those who use them often will, and more often will be led to so gloss over the unfortunate things that the figures do not show that there is a lie in the totals, and a misrepresentation in the strength for which the figures are supposed to stand. Many churches in all denominations have for years been straining every nerve to add as many members as possible; have insisted that these additions must be on confession, have allowed hundreds of names to remain on church rolls because to tell the truth would have greatly reduced the numerical strength of the church. The result has been disastrous. A few years ago a member of a certain church in Brooklyn boasted to a neighboring pastor that his pastor was a wonderful man; he had added four hundred members to his church the preceding year. To the question, what had become of them, he was forced to answer that he did not know, and that probably the pastor did not know. And when asked what the pastor was doing he said, "He is going after some more." That pastor was T. DeWitt Talmage, and the boasted church of forty-four hundred members went out almost in a day. How much is the kingdom of Christ built up by such work as that? It is a false estimate of spiritual strength that claims more than four thousand members, and sends a pitiful appeal for a dollar from every one who reads his sermons to help rebuild the burned edifice.

Another thing that has made the church the sport of an unsympathetic daily press, and has failed to gain the confidence of a thoughtful people, is a false or unfortunate system of evangelism. The fact that the office of evangelist is mentioned as divinely given in Scripture is not a warrant for employing every religious freak that comes along, especially if he sends out an "advance agent," and goes at it in a very business-like way. God uses all kinds of means, but even he does better work with good tools than with poor ones. Too many churches are like the colored one Rev. James Powell found in Georgia; when asked how many members they had the pastor said, "Well, now, I don't know exactly; we had a big revival last winter, and there were four hundred; but it is July now, and I guess there are about a hundred and fifty." The story fairly represents the fearful waste that this kind of evangelism has brought about. More than that, converts who come into the church under the preaching of peculiar or freakish persons are likely to be peculiar or freakish Christians. A true Christianity tends to take the freakishness out of people, and to develop a level-headedness in every way that speaks well for the work of the Holy Spirit. The manliest man that ever lived was Jesus Christ. No man ever got close to him and stayed there without becoming himself more manly.

There is great need that we study the spirit and method of the Master. When the crowds gathered about him he seemed utterly careless as to whether they stayed or went; he knew how fickle they were. His best work was done in the quiet of that room on the roof, with Nicodemus, or beside the well at Sychar, with one for an audience, or with the twelve in confidential talk of the kingdom and the manner of its coming. There is a great burden laid on the churches just now; we need to stop boasting that one in five of the population are church members, and pay more attention to what kind of members they are. A few years ago the pastor of a strong church in a sister denomination said, in a Ministers' Conference, "We have 90,000 members in our church in this State; if we could wipe out all we claim to have outside of three cities and begin again, we should be far stronger than we are to-day." He stated a fact that was well understood by many who were not of his denomination. In one county they had twenty-two churches, without a settled pastor; three men worked at their trades during the week, and on Sunday preached, without salary, to as many of these churches as they could reach in one day.

We are Congregationalists; we have frequently blundered by trying to be Methodists or Presbyterians in our methods. It is time that we leave all such foolishness, and be true to our own history. We have in the past stood for the best quality of work; we ought to do so now; let those who know no better strive for numbers; our mission is to set an example of the best kind of Christian character building. The denomination that has given Presbyterianism the larger part of the aggressive spirit it possesses, and has done more than any other agency to keep that noble denomination up to the times; that has led the Christian world in planting and sustaining institutions of learning; that has trained most of the modern evangelists whose names are of previous memory in this country; that has been in the habit of giving more per member than any other denomination for benevolent purposes—a denomination with such a record

cannot afford to be drawn into the craze for numbers as a standard of success. We need to mercilessly prune our church rolls, determine to know all our members, and try to so shepherd our flocks as to develop the most strength in Christlike qualities.

Should the Newspaper Be Religious?

By Rev. Francis W. Reid.

Rev. Charles M. Sheldon's experiment has shown the wide interest in purified journalism and his failure to introduce any remarkable improvements. Doubtless, there are scores of editors whose work is as conscientious and worthy as Mr. Sheldon's. Strive as he may to follow his motto, "What would Jesus do?" he cannot be infallible. His interesting and helpful book under that title is often Utopian. In solving social problems he underestimates sin's thralldom. To save doomed humanity requires more than trained musician's song or Christian example. How can human imitation of Jesus effect what is denied God's grace? To picture immediate and radical change in humanity should Christians act upon their conception of what Jesus would do is to forget that what Jesus *did* while on earth produced no such results. Jesus, the Jew, was a failure unless Christ Crucified had continued his work by spiritual influences in men's souls. Deplorable things are done conscientiously in Jesus' name. To be forever harking "Back to Christ" is to forget that the agelong and nineteenth centuryChrist not only is up-to-date, but holds eternity in his hands. Possibly, even the "yellow journal" has a place in his economy, and is as divinely sanctioned as the rattlesnake or the Book of Matthew.

Jesus never intended us to dwarf our lives to an antique age which he condemned, and in which his words and the expression even of his humanity were restrained. Foreseeing the broadening future, he imposed no servile imitation. Not, "Do as ye think I would do," but "Whatsoever ye would that men should do unto you, even so do ye also unto them," he commands his disciples. The former would require trained Christian conscience, whereas the bulk of humanity knows little of Jesus or what his course would be. Often it cares less. The "Golden Rule" is as available for sinner as saint. Most people comprehend the standard of personal interest. It is grounded in their natures, and conscience and Savior affirm its authority and potency in dealing with others. Inquiring self-dependence develops where imitation would cripple.

Enforcing the "Golden Rule" in the newspaper establishment would remove objectionable matter from its product. Even the more sensational journals would become preferable to the Topeka Capital under the "Sheldon Rule." The trained journalist is superior to the amateur. Journalism and farming appeal to the average clergyman as being child's play. When he attempts them, they usually are. The "shoemaker should stick to his last," and any editor doing conscientious work may properly resent Mr. Sheldon's strictures, and smile at his specimen of the model paper.

The daily paper cannot be improved by expurgation alone. The soul and not the body of journalism needs conversion. It is possible for a paper to give up its Sunday edition, refuse to advertise liquor and patent medicine, omit extended notice of pugilism and crime, and yet be vile. The theater debases mind and character, yet when Mr. Sheldon refused place for dramatic criticism, he proceeded upon a vicious principle. The legitimate drama has a place in life and education, and the ideal newspaper in this, as other departments, will strive to separate wheat from chaff. In omitting several departments of news usually covered by the daily press, Mr. Sheldon evidently bids for religious applause instead of boldly undertaking to cleanse the Augean stables. The model paper should be the Good Samaritan rather than the priest or Levite.

The press enjoys a freedom and sphere usually denied the minister. To become ideal, it need not be religious, but it must be moral. It will accept every responsibility. It may not be prudish, but it should suppress the salacious and demoralizing. It certainly will be truthful, considerate and unbiased. With the "Golden Rule" hung on the sanctum wall as the editor's and reporters' standing orders, needed reforms will come, and increased dividends will no doubt follow.

Clayton, Calif.

General Famine News from India.

The number of persons on Government relief works in India on the 23d of February were as follows: Bombay, 1,034,000; Panjab, 188,000; Central Provinces, 1,408,000; Berar, 160,000; Ajmere-Murwara, 116,000; Rajputana States, 351,000; Central Indian States, 109,000; Bombay native States, 373,000; Baroda, 60,000; Northwestern Provinces, 3,000; Panjab Native States, 3,000; Central Provinces Native States, 12,000; Haiderabad, 96,000. Total for the whole, 3,913,000.

A great meeting was held in Calcutta on the 23d of February, to inaugurate a famine relief fund. The Viceroy, Lord Curzon, presided. Four hundred and sixty-five thousand rupees have been reported subscribed. The London Mansion House fund for the Indian famine amounted on the 20th of February to £78,200. Among the donations were £1,000 from the Queen.

Very keen disappointment is felt in India over the report of Mr. Santo Crimp, the expert on the subject of artesian wells. The public had

been led to believe that artesian wells were possible, and the Government of Bombay sought the authority of an expert to determine the question. Mr. Crimp's report is very emphatic in its adverse nature. The geological condition in Western India he declares to be devoid of the essentials of artesian supply. Wells that have been reported as artesian turn out to be but tube wells, which require a pump, so that they are of no value to the people. The present famine being one of water as well as food, great interest is being attached to every scheme that increases the present water supply, and promises better conditions for the future.

The mortality in the city of Bombay from the plague and other diseases has reached the unprecedented figure of 405 per day. This high mortality is not all owing to the plague, though perhaps 150 deaths a day are due to this cause. It is laid rather to the great influx of famine-stricken people who have sought refuge in the city, and who, because of their weak physical condition, fall an easy prey to the disease. To add to the alarm regarding the health of the city the water supply is getting very low, and the fear of an outbreak of cholera has been expressed. No rain will fall to meet the city's wants until about the middle of June.

Annual Meeting of W. H. M. U. of Southern California.

The annual meetings of the W. H. M. U. and the W. B. M. P. Southern Branch will be held at Santa Barbara, April 8th and 9th, 1900.

Delegates will have the benefit of the Saturday-Tuesday rate offered by the Southern Pacific Railroad, which is $3.80 for the round trip from Los Angeles. Proportionate reductions will be made from other places, viz., Redlands, $5.85; Riverside, $5.50; Pomona, $4.65, etc.

Each society contributing to the treasury of the Union is entitled to send its President and two other delegates, with an additional delegate for every twenty members, or fraction of twenty members, over a membership of twenty-five. Each Y. P. S. C. E. and each J. C. E. is entitled to send one delegate.

Plan to have your society well represented. A good time is anticipated.

All money for the C. H. M. S. must reach the Treasurer, Mrs. Thomas Barnes, 28 Valley street, Pasadena, before March 25th. Books close April 1st.

K. G. Robertson, Sec.

The Best of All.

Of the many pretty calendars for 1900, the "Little Sweethearts" Art Calendar is the best for the home. Its six sections of bright, pretty children's faces will cheer and gladden any household. There are six beautiful groups, in water-color designs, by Frances Brundage, the famous painter of children; each group in twelve colors and size 10 by 12¾ inches, on fine Whatman paper; bound together at top with silk ribbon, making the prettiest and most artistic collection of water-color reproduction ever issued. Each of the six sheets contains two months' dates, being a complete calendar of the year 1900. This calendar is sent free to all subscribers to Frank Leslie's Popular Monthly for 1900, the giant of the one dollar magazines, together with the November and December numbers, 1899, or the January and February issues, 1900. Frank Leslie Publishing House, 141-143 Fifth Avenue, New York.

The Blood of Christ.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. There is a paradox. Red blood makes black robes white. It is like some of the apparent pieces of magic that you see performed in some of our dye-works now-a-days. There is nothing else that will touch my guilt except that one great sacrifice offered once for all for a world's sins, for your sins and mine. There is nothing else that will deliver me from the dominion of my own evil, except the power of the life and love of Jesus Christ planted in my heart, and there bringing forth the fruits of righteousness.

There is an old legend which says that the only thing that could melt adamant was the blood of a pure lamb. I believe that the one power which brings forgiveness—and forgiveness is not mere impunity—is the sacrifice of Jesus Christ. And I know that the one power which, transfused into a man's life, can make him live soberly, righteously, and godly, is that blood which is the life of Christ himself imparted to us. So, then, that which no man can do for himself, and no man can do for others, and without which all else that is done by us for ourselves or for others, is inadequate to the necessities of the case, is done, blessed be God! for us in that shed blood of him who in death bore the sins of, and in life imparts righteousness to, the whole world.—[Alexander McLaren.

God denies a Christian nothing, but with a design to give him something better.—[Cecil.

The greatest thing a man can do for his Heavenly Father is to be kind to some of his other children.

Many might go to heaven with half the labor they go to hell, if they would venture their industry in the right way.—[Ben Jonson.

Busy World Notes and Gleanings.

A son of the late Nelson Dingley, who resides at Kalamazoo, Michigan, is writing his father's biography.

Large contributions have already been made in London toward the $3,000,000 endowment for the Moody schools.

With compressed air one man can paint forty freight cars in a day. In the old way one could paint four or five.

It is thought that the next census returns will show the United States to have a population of not less than 76,000,000.

General Warren, one of the British leaders in South Africa, is said to be a devout Christian, and a man somewhat of the type of the late General Gordon.

The estimates of careful cruisers show that there are standing in Washington 114,778,000,000 feet of timber, board measure. Oregon has a larger quantity.

Jewish colonies in Palestine are restoring the waste places. The Jordan Valley is said to be covered now with gardens and planted with olive and almond trees.

A monument to Father Ryan, the poet-priest of the South, is to be erected at Norfolk, Virginia. Some of Father Ryan's poems will live as long as literature shall live.

Tacoma papers state that there is not in that city a desirable residence property that is vacant, and that there is twice as much building under headway as there was a year ago.

The Massachusetts Society for the Prevention of Cruelty to Children has been in existence twenty-one years. During that time it has had under its care about 75,000 children whom it has rescued from cruelty and immorality, and the greater number of whom it has helped to become good citizens.

The Christain Register says that the plans which M. Henri Benard, the French architect, has prepared for the future extension of California University, mark a notable stride in advance of anything that has yet been attempted in the way of university building, either upon this continent or in Europe.

There are now 44,000 tenement houses in the old city of New York and others are being erected at the rate of 2,000 a year. The new buildings are in many respects worse than those erected thirty years ago. They depend for light and air on long, narrow, dark air-shafts, which do not give light and air, but foul odors and diseases.

The New York Mail and Express is of Opinion that the decadence of home life in great cities is certain as things now are. "Gigantic flats are not homes, nor can they be." Noting the ill-content at "the fireside" evenings the paper continues: "No doubt, without intending it, the Church has joined this apparent league against true domestic quiet. There are brigades, leagues, societies, guilds and meetings which good boys and girls support. No parent dare protest, lest, haply, he be found to fight against heaven. It is difficult to attempt to maintain that one's own motherly instruction and the subtle influence of a quiet preserve are a greater good. And if, now, the older brothers and sisters follow the father out after dinner, if even the mother puts on her hat, who can blame the young children if they go, too?"

There is a prevalent opinion that Japan must soon fight for her existence. The Cincinnati Commercial Gazette declares that she will have to drive Russia back at the point of the bayonet. "Japan must expand, or die. Her field of expansion is the Asiatic mainland. With Japan the coming struggle will be one for life; with Russia it will be a fight for conquest. Russian victory over Japan would give the Muscovite government complete control of the China Sea. The open door might be closed, or Russia's ally—France—given exceptional advantage in Chinese trade, detrimental to British and American interests. America has a direct interest in the impending conflict. If Rusia and France can carry out their policy of crushing Japan, the open door in China will soon be closed. American interests in the Pacific will thus be seriously jeopardized and our retention of the Philippines made impossible."

A writer in the Westminster furnishes the following beautiful incident in a life lately gone on into the Beyond: "It was a cold, dreary afternoon about twelve years ago. A pelting rain was falling, which made it most unpleasant for any one to be outdoors. As I was looking out of the window of my room in the Montreal Presbyterian College, I noticed a procession of about a dozen people coming up from the basement of the Peter Redpath Museum of old McGill. The wife of the caretaker had died. Her earthly remains were being taken to their last resting-place. One of the little band that walked behind the hearse in the pouring rain was Sir William Dawson. The principal of Quebec's great institution of learning, the illustrious scholar and teacher, amidst all the pressing claims upon his time, did not forget the one holding the humblest position in the University in the hour of his bereavement, and sacrificed some of that precious time in thus giving this practical expression of his sympathy. Such an act was characteristic of the man. Long after the lectures of the principal have faded from the

students' memory the man will be remembered, and the influence of his humble, Christ-like life will inspire those who knew him with faith and a desire to be pure, honest and godly."

The prison reform system in Indiana proves to be of value both economically and morally. Hundreds of paroled prisoners are said to be living the lives of good citizens, although the system has been in operation only a few years. An Indianapolis paper says concerning it: "Under the system, the sentence of the criminal is indeterminate. When, in the opinion of the State Board of Pardons, he is fit to make the effort to live outside the walls, he is given his freedom on parole. But during his stay in prison an effort is made to lay the foundation of a new character. He earns for himself ten cents per day, and advances through various grades until he gets rid of prison uniform altogether. He is taught a trade, and is permitted to earn extra money by working overtime at it. When he is freed on parole—and, if he can be reformed at all, he seldom stays more than two years—he usually has more than twenty-five dollars of earnings, and often he has a much larger sum. An agent of the State has already procured for him a place in a factory or on a farm. His employer is the only one that knows his antecedents, unless he chooses to tell them himself. He and his employer make written reports to the prison monthly, and agents of the State verify these reports as to conduct. When the man has fully demonstrated his ability and inclination to live an upright life, full pardon is granted him."

In a recent letter from Ponape, Prince Henry Nanfei says that the German Governor has done more real good for the island and its inhabitants in a few weeks than the Spaniards did in thirteen years. "Even whilst the Spaniards were here," says Nanfei, "he commenced to reform some of those evil and pernicious habits that the Spanish had introduced into the island. The liquor business was his first measure to reform, the sale and use of all intoxicating liquors to be strictly prohibited. The Governor's next best measure was to guarantee free and absolute religious liberty to all sects and creeds. The Spaniards never tried to help our people; people who were suffering with ulcerated sore legs, or any other disease were afraid to approach a Spanish doctor, for fear of their getting made worse, or poisoned. It is not so with the Germans. The Governor invites all who are suffering with any complaint to come and get cured if possible. And it is truly wonderful to witness the miraculous cures this doctor has made; running sores of ten and fifteen years standing are now in a fair way of recovery; amputation of legs, taking out eyes, and replacing by glass ones is a truly wonderful sight for natives to behold. There are quite a hundred people in the hospital; doctor's attendance free. It was a pleasure to the Spanish to see the people die off. We are very hopeful of having some good American missionary amongst us soon to help carry on our good Christian work. We feel that we need some higher power and influence, to further enlighten us in God's Word."

The Chinese Minister to the United States is of the opinion that the world needs a universal language. With a few variations and modifications, he thinks that the English would best meet that need. The Globe-Democrat notes as follows the progress the English has made in a few centuries: "A century ago French was spoken by more persons than English. Two centuries ago it was generally supposed that French would eventually be the universal language. It had a vogue at that time such as no other two languages could command. It became the language of polite society and diplomacy all over the world, and the time seemed to be approaching when it would supersede all the others in all the walks of life. At the time when Bacon was writing his works in Latin, so as to put them in a language which he supposed would be extant when his own tongue had vanished from the earth, only about 5,000,000 people spoke the English language, and nobody at that time was bold enough to predict that this number would be increased to any great extent in the future, while many, like Bacon himself, imagined it would diminish. At the time when Charles V was, as he said, addressing God in Spanish, his lady friends in Italian, his statesmen and diplomats in French, and his horses in German, he was not using English for any purpose, but, of course, England was not part of his empire. When Charles died there was not a single settlement of English-speaking persons in any part of the present territory of the United States, and neither he nor nobody else in his time could have foreseen that three centuries after that day the English would be supreme among civilized tongues, and that much more than half of the people who use it would be in this country."

More missionary interest was aroused in the last ten years of the eighteenth century than had been felt in the ten centuries preceding. During the middle ages the church had been cold and corrupt; in the period following the Reformation, theological controversy absorbed most of its energy.

Missions are not the life of the church, but they are an inevitable expression of the divine life in it. A few Christians were moved to pray for the power of the Holy Spirit and for the conversion of the world.

God, Our Banker.

Rev. W. A. Tenney.

We have no stronger evidences in support of the Christian religion to-day than God's dealings with his servants during the last half-century. The older evidences formerly relied upon, drawn largely from the Bible itself, have been sadly weakened to the average common mind by the rough handling of the book by the followers of the higher critics. Whatever the men of the schools may say about it, the common people are plunged into doubt and indifference.

There is one line of fresh evidence that no skeptic, rationalist or higher critic can shake for a moment. I refer to God's supply of the financial needs of his most devoted servants, who rely upon him entirely for the means to carry forward the work to which he has called them. A few instances will establish the point in hand.

When the Moody Summer School at Northfield closed last July and the outstanding bills were gathered in, there was found to be a deficit of $10,000, and no money in sight to meet the obligations. "To one of his most valued trustees Mr. Moody said, 'Well, I don't mean to let this worry me, but I really don't see where the money is coming from.' The tenth of August was the time when the obligation ought to be met, and on that day a lady stopping for a few days at Northfield said to Mr. Moody, as they were driving together, 'I have a little money—a balance from an estate that has just been settled up—and I want to pass it over to you.' So she handed him a check for $10,000, the exact sum required to meet the obligations maturing that very day." (From the Ram's Horn, by Howard A. Bridgman.)

A chance matter, some may say. Let us see. Under the extraordinary drain on public charity to sustain the evangelistic preaching stations during the World's Fair in Chicago, under Mr. Moody's superintendence, the donations to the Bible Institute so fell off that a burdensome debt was reported. The faculty one day, with Mr. Moody, sat down to dinner to talk over the situation. Mr. Moody asked the amount of the debt. The business manager replied: "Seven thousand dollars." Whence was the money to come? It was a hard time to ask for donations. God only knew where the funds were. During the meal a boy brought Mr. Moody a telegram. On looking at he exclaimed, with a husky voice: "Deliverance has come!" It read: "Your friends in Northfield have taken up to-day $6,000 for the work in Chicago. More to follow." (Northfield Echoes. Vol. IV, p. 41.) Was this a mere accident?

On March 5, 1834, George Muller came to three determinations: (1) To do what he believed God called him to do, (2) never to go in debt, (3) never to ask financial aid from any human being. At the time he had scarcely any property. At the end of sixty-three years, when he rendered his last report before his death, he showed that his income and expenditures in the aggregate had been more than $7,000,000. The last year there were in his orphanages and day schools 81,402 children, and only $233.75 in funds on hand—about enough for two days' expenses. During the whole period of sixty-three years there had never been any considerable amount of funds on hand at one time, and never had there been a lack of a meal, or of necessary comforts, and never a debt; nor did Muller ever solicit a cent from any human being. Here was a daily supply, coming without any human solicitation for the entire period of 22,995 days, simply in answer to prayer. "Give us this day our daily bread."

The China Inland Mission was founded in 1865, to carry the gospel to the most remote parts of China, where no other Protestant missionaries had ever gone. Three principles were adopted and have always been rigidly adhered to: (1) "Make no personal solicitations for funds; (2) Never go in debt; (3) Make no pecuniary pledges to missionaries." When J. Hudson Taylor, the founder and general manager, was about returning to China from this country in 1897, he gave these facts: "We have never appealed to the public for funds. All our contributions have come in answer to prayer. The work and the workers grew and multiplied, doubled and quadrupled over and over again in an amazing manner. To-day we have more than 700 missionaries at work in China....During these thirty years about 20,000 souls have been given us for Christ. We have at present an enrolled membership of between 6,000 and 7,000 communicants, with about as many more probationers. There are 277 stations and outstations." The mission has increased to those vast proportions while rigidly adhering to the three principles.

In 1896, while Mr. Taylor was sick and recruiting in Switzerland, he saw the need of greatly increased funds to send out over fifty recruits. The outfit and passage with other demands could not be met for less than $50,000. That was the year of the Queen's jubilee, and loose funds had gone to that display. The whole situation was laid before God and left for him to manage. Mr. Taylor said: "God was equal to the emergency, and one day last September (1896) we received a donation of £10,000 ($50,000). It was the largest single gift received since the mission was started." (Taken from China's Millions, February, 1898.)

These things we have mentioned are not like a single accidental throw of a kaleidoscope, bringing up what will never occur again, but a

marvelous uniformity during a long series of years, and tens of thousands of repetitions. God's bank never fails, but to have a check cashed depends entirely upon the secret heart of the man who presents it, and the purpose to which he will devote the money. There must be an utter abandonment of self, and an observance of the three rules.

Variations of Darwin and Darwinism.

Passing a bookseller's window the other day I stopped, as my custom often is, to take a look within, and saw there a handsome array of good-sized volumes in attractive bindings, with gilt tops, and among them Darwin's "Origin of Species." A card in the window invited me to become the happy possessor of this or any of its companion volumes, for the trifling sum of "fifty cents." I almost held my breath for an instant, for I could not help thinking of the time—forty years ago in London—when the two-volume, high-priced, first edition of that famous work appeared, and was snatched up by a waiting, eager, impatient crowd, who made way with the first edition in twenty-four hours! Edition after edition quickly followed. Charles Kingsley wrote: "Darwin is carrying everything before him." Frederick Denison Maurice exclaimed sympathetically: "Darwin is conquering everywhere, and rushing in like a flood." All this was evidently too good to last. *Sic transit gloria mundi.*

Without seeking, however, to attach any special moral significance to this phenomenal drop in the price of that world-famous book, from a guinea (more or less) to a paltry "four bits," I desire to call attention to a subject of greater consequence, namely, some of the radical variations of Darwin and Darwinism.

When a vaunted theory of "origins" is put forth, which claims to have solved the riddle of the universe without any necessity for the intervention of a Creator, and to have annihilated the argument from "design," which is a mainstay of both natural and revealed religion, it is reasonable to ask for the substantial flesh-and-blood proofs which support such an astonishing pretension; and it is not satisfying to be put off with a shadowy substitute of sounding and glittering generalities, whose relevance to the points at issue is disputed, or whose interpretation, at least, is ambiguous. In physical science, proofs drawn from general considerations are almost certain to be "double-edged," borrowing their significance from the mental prepossession or moral temperament of the observer, who (more or less unconsciously) reads into them the meaning he wishes to find. An idealist, like Agassiz, will interpret them in one way; a sensualist, like Herbert Spencer, will interpret them in exactly the opposite way.

> "The man who looks on glass,
> On it may stay his eye;
> Or, if he pleases, through it pass,
> And then the heavens espy."

Our first and most obvious criticism of the "Origin of Species" would be that it does not account for the *origin* of anything. This is a fact so palpable that it has become the occasion of a wide split among the followers of Darwin. But let that pass for the present.

After that long-expected work appeared, Darwin wrote to his friend, Mr. Bentham, that his theory of variation by natural selection did not rest upon any ascertained facts which prove that species have ever changed, but upon general considerations." The general consideration which impressed him most, and was the mainstay of his confidence in the correctness of his theory, was drawn from the science of embryology. This comparatively new science reveals these two surprising facts: first, that all animals, without exception, are derived from eggs, which are microscopically small and identical in substance and structure; and second, that in their processes of development, all of them pass through identically the same metamorphoses, making it impossible for the eye to distinguish one from another, until they reach the point where each takes on its own specific characters. Thus the history of each individual life of to-day was thought to epitomize the history of life in general, through all the ages of the past, and to indicate that all creatures which breathe are descended from *one* common ancestor. Let us stick a pin here.

In his book Darwin expresses his belief that all beings were derived from one primordial form. A few months later he wrote to L. Jenyns: "I was certainly rash in putting in my belief of the probability of all beings having descended from one primordial form, but as this yet seems to me probable, I am unwilling to strike it out. Of course, it is open to every one to believe that man appeared by a special miracle, though I do not see the necessity or probability of it." Up to this time, then, belief in separate miracles of creation, though not favored by Darwin, was nevertheless considered by him as orthodox, and any one might hold it without losing caste.

A little later, however, Darwin suddenly changes his tune, and sends post-haste to his friend Lyell this startling *caveat:* "I grieve to see you hint at the creation of distinct successive types, as well as a number of distinct aboriginal types. Remember, if you admit this, you give up the embryological argument (*the weightiest of all*), and the morphological or homological argument. You cut my throat and your own throat, too, and I believe will live to be sorry for it." The italics are Darwin's. What is the matter? What has happened? What disturbing influence has come over the spirit of the great scientist's dream? Why this sudden outcry of alarm? Why does Ly-

ell's bare "hint" of distinct successive or aboriginal creations send an ague-fit of fear through the heart of the author of the "Origin of Species," making him talk excitedly about "throat-cutting"?

Just this has happened, and nothing either less or more. The great scientific navigator—the Columbus in search of a new world—has just found his geographical reckonings. He has just now *discovered the true significance of that embryological argument which he had made the corner-stone of his theory.* He now sees, for the first time, that embryology cannot be made to dance the jig for both evolutionism and creationism. The liberty, therefore, which he had hitherto allowed his followers of holding to separate miracles of creation, must be peremptorily withdrawn, else they will be putting the knife to his and their own scientific throats!

This is certainly an astounding predicament for a great scientist to be caught in—that of having announced, amid a flourish of trumpets, a revolutionary theory of the universe, without having once scented the true meaning of the main argument relied upon for its support!

It was about this time that Darwin acknowledged to Prof. Asa Gray, that on the subject of "design," which Gray was trying to get him to incorporate into his theory, he was "all in a muddle." That upon a purely theological question, upon which his mind had long remained fallow, Darwin should have been "in a muddle" is not very surprising. But what more than surprises us is that, after twenty years of patient study of the theory of natural selection, and of its argumentative basis, its author should have utterly mistaken the drift of those "general considerations" upon which he was staking the life of his theory; in other words, that he should discover himself to the world as having been in a thick scientific "muddle."

There is another fact which strikingly illustrates the inconsistency as well as crudity of Darwin's ideas and his seeming lack of ability to form correct general conclusions. We prefer to take this charitable view of the matter, rather than to suspect him of disingenuousness, or of hedging, in order to get himself out of a scientific dilemma, without sacrificing his darling theory.

In a letter to Sir Charles Lyell, he says: "I cannot remember that I stated in the 'Origin' the fact of very few species ever varying. You have stated the matter much better in your letter. Instead of saying, as I often have, that very few species ever vary at the same time, I ought to have said that very few species ever vary so as to become modified, for this is the fundamental basis of classification." Let us stick another pin here.

Lyell had evidently put a flea into Darwin's ear, cautioning him not to push his theory of natural selection too far, lest he should upset things, and especially *disturb the principle of classification which is the fundamental basis of all science.* A greater than Darwin—the immortal Cuvier—had scented this danger long before, and sounded the alarm of a rock ahead in the pathway of evolutionary science. "If species is not permanent," said he, "there can not be any science of natural history." Agassiz said substantially the same thing, to which Darwin replied only with a sneer, though making the candid concession that "Agassiz's name, no doubt, is a heavy weight against us."

But note the rank inconsistency of Darwin's position here. In order to save his theory of natural selection, he assumes that " a very few" species have progressively changed, because the argument from embryology requires it, or at least can be made to squint that way. In order to save biological science from falling into rack and ruin, he arrests the operation of the principle of natural selection at this point, and assumes that the overwhelming majority of species have not changed, because the fundamental basis of classification demands it. In other words, embryology is a good and sufficient argument to prove that in a few rare and exceptional cases species have changed; while classification is an equally good and sufficient argument to prove that in the long run and as a general rule, species have not changed!

These examples are enough to show us how useful and very handy "general considerations" are for the establishment of scientific theories, provided they are used with caution and not pushed too far; and after one has learned where, when and how wisely to discriminate, so as to draw only the right conclusions!

In reviewing this subject I am impressed anew with the conviction that a little saving common-sense is as good for scientists as for other people; and that it is even more needful for them, in these days when absorbing attention to special studies is liable to disturb the mental equilibrium; when the extreme tension of particular faculties devoted long and exclusively to particular subjects is almost sure to impair or destroy the soundness of the general judgment. This endowment of saving common sense is needful to inspire caution in the enthusiastic devotee of science, and to impress upon him the value of "hindsight" as well as foresight, in prosecuting scientific theories. The possession of it—to borrow an expression from the horticultural art—may sometime prevent the subjective philosopher, or the self-absorbed student of nature, from (in a fit of mental abstraction) sawing off the limb on which he is sitting. *W. K. Couch.*

San Diego, Cal.

Woman's Board of Missions for the Pacific.

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Jerusalem, Syria, February 4, 1900.

At last our feet stand within thy gates, O Jerusalem! Our steamer dropped anchor outside the reefs of Jaffa about sunrise on the morning of February 2d, and among the foremost of the little boats putting out to us from the shore was one manned by red fez caps and floating the United States flag; and almost before we knew it was alongside, and sitting in the stern were the American Consul from Jerusalem, his wife and Cook's Jaffa agent, waving a welcome. It was a pleasant greeting. We were soon in the boat, and passing through the narrow and only channel between the rocks, we climbed the stone steps of the pier of Jaffa and stood on the shores of Palestine. The first sign I noticed upon any building was of a "tanner," so you see the trade of Simon still flourishes here. After a few hours spent in Jaffa, we took the train for Jerusalem. The first part of the way lies through the Vale of Sharon, and one of the stopping-places is Lydda, where Peter cured Eneas of the palsy, and where he was staying when the messengers came for him to go to Jaffa, on account of the death of Dorcas. The green grass and young grain were just springing into life, and here and there men were ploughing, sometimes with a camel, sometimes with oxen.

Soon the road began to ascend and for an hour and a half we climbed, winding in and out around the hills of Judea. These hills seem barren, and are very rocky, but wherever there is a level spot, it is cultivated, and vegetables are growing or olive trees of a stunted growth are standing. Three hours and a half from Jaffa and we are at the Jerusalem station, which is a little distance outside the walls. Here we take a carriage and get our first view of the city, as we "climb up Zion's hill," past the tower of David, and enter the Jaffa Gate. Our hotel is just inside this gate. Some travelers express disappointment in their first view of Jerusalem, but to me it was all I expected; and I was fully satisfied. I am glad to be here. We have not yet begun our sight-seeing, except to take in a general view from the flat roof of the hotel.

In Cairo I called at the American Mission, which occupies a large three-story stone building, one block from Shepheard's Hotel, and was pleasantly received by Mrs. Harvey and Miss Kyle, and was taken through the girls' class rooms, their dormitories, the cooking department, etc.

Mrs. Harvey has been here thirty-four years, a little longer than our Mrs. Baldwin has been in Turkey. She was just going out to a mission school in another quarter of the city, to take some little gifts, as it was the close of the term. She kindly invited me to accompany her, which I did. There were some simple exercises, and then the distribution of the little gay-colored paper bags with cakes and candy, which seemed to make them all happy. There was also the presentation of awards. One little barefooted girl, who was among the poorest clad, carried off the most prizes. This mission is conducted by the United Presbyterians, with headquarters in Philadelphia. They have been in this field forty-four years, and have flourishing schools in most of the larger towns of Egypt, a theological school at Assinit, and quite a large church membership. Most of the donkey boys with whom I came in contact in Egypt, who could speak any English, said they had learned it at the mission school, but most of them were Mohammedans. Only three called themselves Christians, and one of these was a Catholic and one a Coptic. In this Oriental country, every one who is not a Mohammedan is called a Christian.

I hope to have more missionary news to write you later on. I miss The Pacific more than I can tell you. I seem cut off from all our Board work, in which I am so much interested, as well as from news of Congregationalism on the Pacific Coast. I hope you will keep the papers on file so that I can look them over on my return. We were on the Nile when we heard of the death of Mrs. Logan, and we mourned a Christian heroine fallen, and sighed for the dusky children of the South Seas that shall hear her voice no more. A little later on we heard of Mr. Moody's death. Surely, the crown of such as these must be all of stars.

Remember me kindly to all our workers on the Pacific Coast. Sincerely yours,

Susan Merrill Farnam.

The National Congress of Mothers will be held this year in Des Moines, Iowa. The women of Des Moines offer to entertain a thousand delegates free of charge. Among the subjects for consideration will be, "The Training of Young Children," "Child Study in Its Possibilities for Boys," "The Right Education for Women," Mrs. Theodore W. Birney will speak on "The Benefits to Be Derived from Organized Motherhood."

The Sunday-School.

Notes by Prof. John H. Kerr, D.D.

The Beatitudes (Matt. iv: 25; v: 12).

LESSON I. April 1, 1900.

GOLDEN TEXT.—*"Blessed are the pure in heart, for they shall see God"* (*Matt. v: 8*).

Introduction.

Place.—The Horns of Hattin in Galilee.

Time.—Sometime in May of 28 A. D.

Since the last lesson.—Very soon after the call of Matthew, Jesus went up to Jerusalem to attend the Passover of the year 28 A. D., which extended from March 30th to April 5th that year. This is the feast referred to in John v: 1. At that feast Jesus practically once more offered himself to the Jewish nation. The people understood his words to mean a claim to equality with God (Jno. v: 18). His working a miracle on the Sabbath, i. e., the healing of the impotent man at the Port of Bethesda, was objected to by the Jews. But when his words claimed equality with God, they dropped the charge of Sabbath breaking and took up the greater one of blasphemy. John v: 19-47 includes the words of the Savior, spoken in view of the determined opposition of his enemies. In these words he appeals to the testimony of John the Baptist, the works he himself did and the Scriptures as witnesses to himself.

But the Jews would not heed the testimony of these witnesses, and Jesus was compelled to flee from their murderous designs. Matt. xii: 1-8; Mark ii: 23-28; Luke vi: 1-5, record that flight, which incidentally explains how the disciples were unprovided with food as they went through the fields on the Sabbath. One week later (Matt. xii: 9-14; Mark iii: 1-6; Luke vi: 6-11) Jesus healed the withered hand of a man on the Sabbath. This act also was objected to by the Pharisees, who were following Jesus up, evidently hoping to find some reason for violently arresting him. We next find Jesus arriving at the sea of Galilee (by this scheme from the south). (Mark iii: 7-12; Matt. xii: 15-21). Immediately thereafter Jesus withdrew to a mountain where he chose the Twelve and preached the Sermon on the Mount (Matt. x: 2-4; Mark iii: 13-19; Luke vi: 12-19).

The rejection at Jerusalem at the above mentioned Passover finally closed all hope that the nation would accept him. The choice of the twelve apostles immediately upon Jesus' return to Galilee was now necessary. He must begin to build up a formal body of disciples. To this end he selected from among his disciples twelve men, to whom he gave the title "apostles." These men were to constitute a most important element in the Church which thenceforward he was to establish. Having been rejected by the Jewish nation, he must now begin to found the New Testament church, the more formal beginning of which, however, dates from the outpouring of the Spirit on Pentecost. But just here we have its practical founding in the choice of the twelve.

The Sermon on the Mount, from which the present lesson is taken, was delivered immediately after the choice of the twelve. This sermon really sets forth the laws and the spirit of the kingdom of heaven, whose coming John had announced and Jesus proclaimed.

Critical Notes.

V. 25. This is the period in which Jesus came in contact with great multitudes of people. Living as they did in those days and in that land, it was very easy for crowds to follow Jesus from place to place. The "Decapolis" here named was a district including, as the word implies in the Greek, "ten cities." This region was at the east and southeast of the sea of Galilee. The multitude included people from every section of the whole country.

V. 1. The mountain of this verse had been identified by tradition with the Horns of Hattin. It was "an eminence at the head of a valley leading down seven miles to the Sea of Galilee. It receives its name from two peaks, or 'horns,' between which lies a little plain, where the Sermon on the Mount may have been delivered." Seating himself somewhere on the side of the mountain, his newly chosen apostles came to him to hear what he had to say to them. All around them the multitudes must have gathered, that they also might hear the words he had to speak.

There are nine of these "blesseds" or Beatitudes, as they have been called, which set forth the characteristic features of a true spiritual character, or of the person who is truly a member of the kingdom of heaven.

V. 3. "The poor in spirit" are not simply those in poverty, but those who are poor in their own estimation. "The poor man," says Bruce, "passes into the blessedness of the kingdom as soon as he realizes what a man is or ought to be. Poor in purse, or even in character, no man is beggared who has a vision of man's chief end and chief good." Such a man is in a blessed condition, because he already possesses the kingdom of heaven.

V. 4. "Those who mourn" unquestionably are not pessimists who bewail conditions, but those who truly lament their spiritual condition and needs. They are, by their consciousness of personal lack, prepared for the comfort which is the co-relation of grief. This is a grief or sorrow of a goodly sort, which is to find its grief assuaged and its sorrow comforted.

V. 5. "The meek" are gentle and humble. Meekness is not weakness. Otherwise, Jesus were a weak man. In him true meekness had it greatest illustration, and he has been called

"the strong Son of God." Moluch calls meekness "a world-conquering principle." The reward for these is the inheritance of the earth. May this not broadly express the complete satisfaction that they shall have in Christ.

V. 6. To hunger and thirst after righteousness is to desire it with the greatest intensity. No appetites are keener than those of hunger and thirst. This righteousness is a righteous standing in God's sight.

V. 7. The exercise of mercy begets mercy. Bruce calls this "a self-acting law of the moral world." To those who have this merciful spirit, God will give his own mercy. "With the merciful, thou wilt shew thyself merciful."

V. 8. Pureness of heart, or personal holiness, is necessary if we would see God. Such is begotten in the indwelling of the Holy Spirit. "Follow holiness, without which no man shall see God." (Heb. xii: 14.)

V. 9. "Peacemakers" show their kinship to the God of peace. They are not only enjoying God's peace themeslves, but they seek to promote peace on earth. They are God's children indeed, showing the characteristics of their Father.

V. 10. Only those who suffer wrong because they do right come under this Beatitude. The rewards of the heavenly kingdom belong in a peculiar manner to those who suffer because they are good.

Vs. 11, 12. This Beatitude is more directly personal, rather expanding and applying the preceding. They who are persecuted for Christ's sake belong to the noble company of the martyrs, who bore witness to Christ in spite of all persecution. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

J. Knight Hardy, a Chicagoan who has spent most of his life in the study of metallurgy, has discovered a process by which he says that he produces from lead a metal that takes all of the chemical and mechanical attributes of tin, and it is non-frictional. He is having his product experimented upon by large manufacturing concerns, with a view to testing it for mechanical uses. He also makes a product of copper, so hard that he declares it may be used in car journals, and that it is without friction. The latter product, he says, will some day be used instead of steel in railway car journals, where friction is now one of the obstacles to be overcome. The tinlike product that he exhibits in ingots is as heavy as lead, and is so hard that it can scarcely be scratched with a knife blade. Mr. Hardy states that it can be produced at one-third of the cost of tin, and that for all purposes it is just as good. Both metals, Mr. Hardy declares, can be tempered to any degree of hardness.

Christ is the great Liberator.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Always Ready (Luke xxi: 29-36; xii: 35-40).

Topic for April 1st.

This theme, like a great number of people, is so broad that if we are not very careful we shall make it equally thin. It is not so easy to be both broad and deep. About the only things which are so are truth and the sea. If a very small water pipe bursts its water flows over a broad space very quickly; but it demands the reservoir of the heavens to keep the ocean deep. In trying to make the Scriptures broad some have made them appear transparently thin. Paul cries out, "O the depth of the riches, both of the wisdom and the knowledge of God!" But then that was so long ago. Perhaps if he were writing the same passage now, he would say breadth. How would it do for us to give up for a while saying, "I am broad," and say instead, "Brethren, I am praying God to make me deep"?

* * *

Possibly, we can do no better than to take the last verse of the first reference at the head of this article, as defining to us what it means to be always ready. There Jesus urges us to pray that we may "stand before the Son of man." This phrase had a specific meaning to our Lord's hearers. "To stand before" was in common use in the Old Testament and meant either to be in some presence without fear or harm; or else to be in the presence of some person to be qualified for and honored by some service for him. Thus Elisha said to the king of Israel, "As the Lord of hosts liveth, before whom I stand," etc. "David came to Saul, and stood before him; and he loved him greatly."

As a recognition of the fidelity to a noble purpose, the Lord said that Jonadab, the son of Rechab, should not want a man to "stand before him forever." The writer of the Proverbs says: "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men." These listeners to whom Jesus was talking would understand that to stand before him was to be always ready in his presence to receive his teaching or to execute his commands.

* * *

We must see then that our topic refers to something more profound than to train ourselves to be general utility men in the kingdom of God. It is more than a neighborly relation in which we hold ourselves ready to render special help in emergencies; or have the disposition to express our kind feelings by a favor now and then, as to those who live next door. It is even more—shall I dare to say it?—it is even more than asking, "What would Jesus do?" It is living so continuously in the presence of the teachings of our Lord

as recorded in the New Testament, that it will be like standing before him and taking our ideals from his lips. In simple language, this being always ready involves a real effort to make ourselves familiar with the will of Jesus by giving prolonged and conscientious study of the Bible. That sounds common-place. But what Christian Endeavorers need just at this very juncture in their history is to deepen their breadth by a study of the Bible, such as astronomers and biologists and statesmen are devoting to their important but less essential themes. It may be an act of temerity to affirm it, but the crying need of the whole army of God to-day is such knowledge of his Word as to enable every one of them to say: "One thing I know; I know what my Master has told me to be and to do."

* * *

Then, always ready means always occupied in some definite mission upon which we are sent by our Lord before whom we stand. There is altogether too large a crowd hanging around the vineyard who are very slow in getting to work in it. All modern colleges are increasing the proportion of laboratory work. The cry is, "Less lecture and more real work." That is what our churches need; and the Endeavorers are the ones to see it accomplished. Always ready means more laboratory work and less chapel exercise. Standing before Jesus means less hallelujah, and more to shout about. It means a tussle with the hardest problems that every church and community has. It means less tin-soldier campaigns, and more slaying of Philistine giants. It means fewer members who are obtaned and held by gum drops and angel cake and more who are burning in their souls with the commission of the Master to make the Sunday-school more effective, the prayer-meetings more vital and the evening service less a delusion and a shadow.

* * *

Always ready is the Endeavorer who springs up in the morning and says as a greeting to the dawn, "Here am I—send me." He has the thrill of the scout, the marching impulse of the pioneer and the faith of a hero. He scorns the loitering gait of the half-converted disciple, the low ideals of the mere money-hunter, and the ever-contracting path of the self-promoter. He stands before the Son of Man. He is conscious of it all the time. His Master's word, his Master's confidence, his Master's fellowship and his Master's promise are his inspiration and his heaven.

Members of the Brick church, New York, have presented their former pastor, Dr. Van Dyke, $30,000 with which to buy a home in Princeton, or to be used as he may wish to use it.

Seattle claims to have twice as much building as at this time last year.

Literature.

The American monthly, *Review of Reviews*, for March, 1900, is replete with good things, among which we note a character sketch of "John Ruskin: Poet, Painter and Prophet," by Lucking Travener; a Study of the Mountaineers of the South, by President William Goodell Frost of Berea College, Kentucky; and an article on "A New York 'Colony of Mercy'" by Mr. Sydney Brooks. The editor writes, with his usual masterly vigor, on all the vital questions of the times, both at home and abroad. This issue is finely illustrated, which adds new interest to the subjects discussed.

A story of adventure by Brigadier-General Funston will doubtless attract as much attention as any other feature of the March *St. Nicholas*. "The Automible" is the subject chosen for pictorial representation in the frontispiece, and pictures of many forms of the horseless vehicle are scattered through Charles Barnard's paper on its present and future. "A Famous Snow Image," being an anecdote of the youth of Michael Angelo; "The Story of Cromwell's Opportunity," of becoming the chief American of the seventeenth century; "Old Egypt and Its Newest Wonder," the proposed dam across the Nile at Assuan; "The Royal Champion of England," "How Pepper Helped to Discover America," and "The Best One Hundred Books for a Young Folk's Library" are other contents of the first spring number. Short stories, verses and pictures abound.

Though "The Biography of a Grizzly" and "Autobiography of a Quack" have run their course in the *Century*, Dr. Weir Mitchell and Ernest Seton-Thompson are both contributors to the March number of that magazine. Mr. Seton-Thompson begins a study of "The National 'Zoo' at Washington," in which he shows wild animals to be as interesting in captivity as in their natural state of freedom. His text is, of course, fully illustrattd. Dr. Mitchell, in "Dr. North and his Friends," presents the opening chapters of the most important serial he has written since "Hugh Wynne." It is a novel embodying the results of a long life of observation, reflection and experience. Alexander Hume Ford writes of a matter of great timely interest, "The Warfare of Railways in Asia"; fiction is furnished by H. B. Fuller, Catharine Young Glen and Eva Wilder Brodhead; poetry by John Burroughs, R. H. Stoddard, J. V. Cheney, Arlo Bates and others; and Cole's Old English Masters are Turner's "Dido Building Carthage" (frontispiece) and "Fighting Temeraire."

To obtain perfection is not necessary to do singular things, but to do common things singularly well.—[De Sales.

A New Leaf.

He came to my desk with a quivering lip—
The lesson was done:
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
In place of the leaf, so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled—
"Do better now, my child."

I went to the throne with a quivering soul—
The old year was done:
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted;
And into my sad heart smiled—
"Do better now, my child."

—*Selected.*

Webster's Unanswerable Argument.

One pleasant morning in the fall of 1851, Daniel Webster said to a friend, "I am going to visit John Colby, and I want you to go with me."

He wished to see Mr. Colby, because many years before, when a boy, he had known him as one of the wickedest and most worldly of men. Not vicious, as the world judges, but profane, reckless, grasping and shrewd.

"I have been told," continued Mr. Webster, "that recently he has been converted—has met with that mysterious change of heart—or, in other words, has become a consistent, prayerful Christian.

"This has given me a very strong desire to have a personal interview with him, and to hear with my own ears his account of this change. For, humanly speaking, I should have said that his was about as hopeless a case for conversion as I could well conceive. He won't know me, and I shall know him; and I don't intend to make myself known at first."

Mr. Webster had not seen him for forty-five years, and had to inquire the way to his house as he neared the place. The door stood open, as they approached, so that the inmates could be seen.

An old man, with white hair, was sitting by a little table whereon lay a large Bible, in which he had been reading.

He took off his spectacles and laid them upon the page of the book, and looked up as we approached, Mr. Webster in front. He was a man over six feet in height, and he retained in a wonderful degree his erect and manly form, although he was eighty-five. His frame was that of a once powerful man. As I looked in at the door I thought I never saw a more striking figure. He straightened himself, but said nothing until just as we appeared at the door, when he greeted us with, "Walk in, gentlemen."

He then spoke to his grandchild to give us some chairs. The meeting was a little awkward, and he looked very sharply at us, as much as to say, "You are here, but for what I don't know; make known your business."

Mr. Webster's first salutation was, "This is Mr. Colby, Mr. John Colby, is it not?"

"That is my name, sir," was the reply.

"I suppose you don't know me," said Mr. Webster.

"No, sir, I don't know you, and I should like to know how you know me?"

"I have seen you before, Mr. Colby."

"Seen me before!" said he; "pray, where and when?"

"Have you no recollection of me?" asked Mr. Webster.

"No, sir, not the slightest"; and he looked past Mr. Webster toward me, as if trying to remember if he had seen me.

Mr. Webster remarked, "I think you never saw this gentleman before, but you have seen me."

Colby put the question again, "When and where?"

"You married my eldest sister," replied Mr. Webster, calling her by name.

"I married your eldest sister!" exclaimed Colby. "Who are you?"

"I'm 'Little Dan,'" was the reply.

It certainly would be impossible to describe the expression of wonder, astonishment, and half incredulity that came over Colby's face.

"You Daniel Webster!" said he, and he started to rise from his chair. As he did so, he stammered out some words of surprise. "Is it possible that this is the little black lad that used to ride the horse to water? Well, I can't realize it!"

Mr. Webster approached him. They embraced each other, and both wept.

"Is it possible," said Mr. Colby, when the embarrassment of the first shock of recognition was past, "that you have come up here to see me? Is this Daniel? Why, why," he said, "I cannot believe my senses! Now, sit down; I am glad—oh, I am so glad to see you, Daniel! I never expected to see you again. I don't know what to say. I am so glad," he went on, "that my life has been spared that I might see you. Why, Daniel, I read about you and hear about you in all ways; sometimes some members of the family come and tell us about you, and the newspapers tell us a great deal about you, too. Your name seems to be constantly in the newspapers. They say that you are a great man, that you are a famous man; and you can't tell how delighted I am when I hear such things. But, Daniel, the time is short—you won't stay here long; I want to ask you one important question. You may be a great man; are you a good man? Are you a Christian man? Do you love the Lord Jesus Christ? That is the only question that is worth asking or answering. Are you a Christian? You know, Daniel, what I have been; I have been one of the wickedest of men. Your poor sister knew that. But the Spirit

of Christ and the Almighty God has come down, and I am here now—a monument to his grace. O Daniel, I would not give what is contained within the covers of this book for all the honors that have been conferred upon men from the creation of the world until now. But what good would it do? It is all nothing, and less than nothing, if you are not a Christian—if you are not repentant. If you do not love the Lord Jesus Christ in sincerity and truth, all your worldly honors will sink into utter nothingness. Are you a Christian? Do you love Christ? You have not answered me?"

All this was said in the most earnest and vehement manner.

"John Colby," replied Mr. Webster, "you have asked me a very important question, and one which should not be answered lightly. I intend to give you an answer, and one that is truthful, or I won't give any. I hope that I am a Christian. I profess to be a Christian. But, while I say that, I wish to add—I say it with shame and confusion of face—that I am not such a Christian as I wish I were. I live in the world, surrounded by its honors and its temptations; and I am afraid, John Colby, that I am not so good a Christian as I ought to be. I am afraid I have not your faith and your hopes; but still, I hope and trust that I am a Christian, and that the same grace which has converted you and made you an heir of salvation will do the same for me. I trust it; and I also trust, John Colby—and it won't be long before our summons will come—that we shall meet in a better world, and meet those who have gone before us, whom we knew, and who trusted in the same divine free grace. It won't be long. You cannot tell, John Colby, how much delight it gave me to hear of your conversion. The hearing of that is what led me here today. I came here to see with my own eyes, and to hear with my own ears, the story from a man that I know and remember well."

"O Daniel," exclaimed John Colby, "you don't remember how wicked I was; how ungrateful I was; I never thought of God; I was worse than the heathen. Living in a Christian land, with the light shining all around me, and blessings of Sabbath teachings everywhere about me, I was worse than a heathen until I was arrested by the grace of Christ and made to see my sinfulness, and to hear the voice of my Savior. Now I am only waiting to go home to him, and to meet your sainted sister, my poor wife. And I wish, Daniel, that you might be a prayerful Christian, and I trust you are. Daniel," he added, with deep earnestness of voice, "will you pray with me?"

We knelt down, and Mr. Webster offered a most touching and eloquent prayer. As soon as he had pronounced the "Amen!" Mr. Colby followed in a most pathetic, stirring appeal to God. He prayed for the family, for me, and for everybody. Then we rose, and he seemed to feel a serene happiness in having thus joined his spirit with that of Mr. Webster in prayer.

"Now," said he, "what can I give you? I don't think we have anything that we can give you."

"Yes, you have," replied Mr. Webster; "you have something that is just what we want to eat."

"What is that?" asked Colby.

"It is some bread and milk," said Mr. Webster. "I want a bowl of bread and milk for myself and friend."

Very soon the table was set, and a white cloth spread over it, some nice bread was set upon it, and some milk brought, and we sat down to the table and ate.

Mr. Webster exclaimed afterward: "Didn't it taste good? Didn't it taste like old times?" The brothers-in-law took an affectionate leave of each other, and we went away.

"I should like," said Mr. Webster, when we got into the wagon, "to know what the enemies of religion would say to John Colby's conversion. There was a man, as unlikely, humanly speaking, to become a Christian as any man I ever saw. He was reckless, heedless, impious; never attended church, never experienced the good influence of associating with religious people. And here he has been living on in that reckless way, until he has got to be an old man—until a period of life when you naturally would not expect his habits to change; and yet he has been brought into a condition in which we have seen him to-day—a penitent, trusting, humble believer. Whatever people may say, nothing can convince me that anything short of the grace of Almighty God could make such a change as I have witnessed in John Colby."—[Common People.

When Moses dies, God has Joshua fully trained to take his place; when Elijah steps into the chariot that is to take him to glory, God has Elisha there in readiness to receive his falling mantle; when Stephen is stoned to death, Paul is prepared by God to take up his mission. Thus, though the man disappears, his work is carried forward, and is, through the energizing influence of God's Spirit, made operative all through the ages.—[William M. Taylor, D.D.

God's promises were never meant to ferry our laziness. Like a boat, they are to be rowed by our oars; but many men, entering, forget the oar, and drift down more helpless in the boat than if they had stayed on shore.—[Beecher.

God measures us by our possibilities.

What Would You Do?

Now, if you should visit a Japanese home,
Where there isn't a sofa or chair,
And your hostess should say, "Take a seat, sir, I pray,"
Now where would you sit? tell me where.
And should they persuade you to stay there and dine,
Where knives, forks, and spoons are unknown,
Do you think that you could eat with chopsticks of wood?
And how might you pick up a bone?
And then, should they take you a Japanese drive,
In a neat little "rickshaw" of blue,
And you found, in Japan, that your horse was a man,
Now, what do you think you would do?

—*Independent.*

Keep Mother Young.

Girls, do you realize that the unhappiness, both present and future, of your mothers is largely in your keeping? Of course, you all acknowledge that no dearer relationship exists that that between mother and daughter; but do all you believe it?

A girl cannot afford to let this blessing slip out of her life. And yet many do, and by hasty word, neglect and even continuous rudeness to their mothers cast shadows where they could easily bring sunshine.

Some mothers, wise mothers, assert themselves; but too often the wrinkled brow, the weary step, and the permanent look of sadness so noticeable in many mothers, come from want of appreciation in their sons and daughters. So much of her earthly happiness is banked upon her children, for whom she would yield her life, that when this prop is knocked from under her, all seems to go with it. And a home without a competent head and experienced hand to guide amidst the vicissitudes of joy and sorrow is not the happy home that it could and should be.

Much of the neglect of mothers by their daughters comes from want of thought, and many a girl would be appalled at her own portrait could she see "herself as others see her," and would be the first to condemn such conduct in another girl. Yet, day by day, she goes on accepting and never returning, and ruthlessly tramping upon the heart of one whose every thought is centered upon her happiness and advancement, and that one her mother! Surely, this is not the girl who deems herself noble-hearted, who weeps over the woes of mankind in general, and is attentive to outside friends, even to other girls' mothers!

How gladly we turn to the contrasting picture, where the daughter is a daughter indeed! Dear girls, as you prize your own happiness and beauty of character, love, cherish, pet your mother, show deference to her opinion, consult with her, take her into your girl life; and she will grow strong and beautiful for you. Make it your business to open the windows and let the sunshine into her soul. Let her see that her daughter is thoughtful for her, and enjoys her companionship. Urge her to go out with you; and if she is too preoccupied with household duties to pay much attention to the prettiness of dress, you look out for her; see that her veil is gracefully arranged, her gloves in order, her dress neat and attractive, not letting her give up everything "for the children." Make much of her at home and abroad, and you will have double reason to be proud of the mother whom you have helped to keep young.—[Epworth Herald.

Nellie's Faith.

One day Nellie felt very important because her mamma had intrusted her with a secret, which was that the next day was Nellie's grandmamma's birthday, and she was going to have a very nice dinner and invite a few ladies in to share it with grandma.

Several times during the day Nellie said, "O grammel, I know sumfin'." But she was not asked to tell what it was, so she succeeded in keeping the secret all day long.

When evening came, and Nellie sat down to rest in her little rocking chair, she seemed greatly troubled. Not forgetting her habit of talking to herself, she said, "Nellie don't know 'bout this. Mamma says, 'Now, Nellie, don't you tell anybody.' Grammel said one day, 'Nellie must tell God everything.' It's too hard for Nellie to keep a big secret all herself."

When Nellie's grandma sat down by her bedside that evening to tell her a story, then listen to her prayer, she had more than the usual amount of questions to ask about God and how it was he knows everything.

After she had said her "down to sleep prayer," she added: "Now, dear God, please bend your head low, for Nellie wants to tell you sumfin' that she don't want grammel to hear. To-morrow is grammel's birfday; please send her sumfin' pretty. Send her—"

The sentence was never finished, for the little blue eyes closed and the little fingers unclasped and the hands fell apart.

Nellie was asleep.

When morning came Nellie was well rested and ready for another busy day. The memory of the secret came back to her with all its responsibility. She put her arms around her mamma's neck and said: "Mamma, don't be mad wif Nellie. She is too little to keep secrets, so had to ask God to help her."

Nellie was delighted when she saw the dinner-table and the nice cake and pretty flowers on it.

Among the presents sent to her grandma was a large bunch of white and red carnations. The card had got lost, and Nellie's mamma and the other ladies wondered who had sent the lovely pinks. Nellie surprised them by clapping her little fat hands and saying, "Nellie knows."

"Tell us, Nellie," said her mamma.

"It was God," said Nellie. Nellie said, 'God, it's grammel's birfday to-morrow; please send her sumfin' real pretty,' and he always does what Nellie asks him to do. Wonder if he just dropped them down? Nellie don't know, but fink mamma and grammel know."—[Herald and Presbyter.

The Preacher's Boy.

The sons of Eli and of Samuel were noted for their wickedness.

These are cases of pious ministers, with superior religious advantages for themselves and their families, who had depraved sons. Similar examples are often found in the history of true religion. "The preacher's boy is the worst boy in the community," is often said.

1. The follies and vices of the minister's child are liable to be magnified, and his virtues minified. We expect much of the preacher morally and of his family, including the children. The preacher falls below our standard for him, and we criticise him. His boy, in the follies of his youth, contrasts with the exemplary life of the father, and we mark the contrast. Though other boys were as badly dissipated as those of Samuel and Eli, their wickedness is not written in the Bible just because they were not so nearly related to the sacred calling of the ministry.

2. Sacred and secular history furnish numerous instances in which the sons of preachers became distinguished as the great and good men in State and Church. Indeed, a catalogue of these would excel in length by far a catalogue of the former, and the history of no great country of the present age can be written without them.

3. The minister's boy usually inherits an active nature unlike that of the child born in the quiet walks of private life.. He is more susceptible to either good or bad impressions—is more likely to be found doing, and if not doing well, doing badly. He is brought up in public life, where family government and home training are difficult. The father is from home much of the time, and the mother is left alone to govern and train, when the strong hand of both is needed. All men are imperfect, therefore often inconsistent, and frequently the child sees that the example is poorer than the precept, and these inconsistencies become the stumbling-stones that cause our bright sons and daughters to fall. Familiarity, too, with sacred things tends to diminish veneration for them, unless the very atmosphere the child breathes constantly throbs with reverence. But "train up a child in the way he should go: and when he is old he will not depart from it."—Religious Telescope.

The Story of Eleven Poor Boys.

John Adams, second President, was the son of a grocer of very moderate means. The only start he had was a good education.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which the State is famous.

James K. Polk spent the earlier years of his life helping to dig a living out of a new farm in North Carolina. He was afterward a clerk in a country store.

Millard Fillmore was a son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

James Buchanan was born in a small town in the Allegheny mountains. His father cut the logs and built the house in what was then a wilderness..

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio river, until he was seventeen years of age.

James A. Garfield was born in a log cabin. He worked on the farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.—[Rocky Mountain Advocate.

You cannot be a man and live a man's life without coming into this world where sin is and where you must be tried. That great temptation that comes swaggering up and frightening you has got the best part of your character held under his brawny arm. You can not get it without wrestling with him and forcing it away from him. That mountain that towers up and defies you has got your spiritual health away up on its snowy summit. That is what shines there in the sun. You cannot reach it except by the terrible climb. Ask yourself what you would have been if you had never been tempted, and own what a blessed thing the educating power of temptation is.—[Phillips Brooks.

The knowledge of good and evil is not of men, but of God. The power to recognize sin wherever it appears, to "see the harm," where many fail to see it, is the gift of the Holy Ghost.—[Dr. Hoss.

Church News.

Northern California.

Avalon, Catalina Island.—We have elected a third trustee, Mr. J. H. Miller, and a church clerk, Mr. Ed. Donaldson. Some guests at the Metropole have greatly encouraged us by giving $100 of the amount necessary to finish our new parsonage.

Oroville.—This church was never in better condition either spiritually or financially than it is to-day. The pastor lectures for four evenings this week in Cherokee on "Popular Christianity." He has delivered these lectures in different parts of the county during the winter, and they have been well received everywhere. The County Christian Endeavor Convention meets with this church April 6th and 7th. The local papers are giving very favorable notices of the pastor's Sunday evening lectures on "Great Facts in the World's History."

Oakland, Pilgrim.—A large congregation greeted Rev. Raymond C. Brooks, the new pastor, Sunday morning. The sermon was on the text, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." It was a presentation of the gospel of love, showing the all-controlling influence of love. Pilgrim church people enter upon the work with their new pastor full of hope for the future. Largely the expenses for the year have been pledged, and in all departments of the church there is an earnestness that promises well for the upbuilding of the church, both numerically and spiritually.

Cherokee.—Tuesday, March 13th, a council was held for the ordination of Mr. Huber Burr. The church building being too small to accommodate the expected attendance, Odd Fellows Hall was secured, and it was crowded in the evening. The Rev. L. Wallace was moderator. In the evening service Scripture was read and prayer offered by Mr. Henderson of Palermo. The sermon was by Rev. W. D. Kidd of Oroville, the ordination prayer by Rev. J. B. Ives of Paradise. The charge to the pastor was given by Rev. J. B. Ives; the charge to the people by Rev. L. Wallace of Wyandotte; the right hand of fellowship by Mr. George Myers of Wyandotte.

San Francisco, Plymouth.—Rev. F. B. Cherington, who, on account of the illness of Prof. McNaughton, preached the annual sermon for the Home Missionary Society, took for his text, "We are God's fellow-workers." The pastor showed the Society one of the best organizations, working on the two principles of early occupation and careful planting. The expenditure in this State is $11,000; collections, $8,000, with a pledge of self-support for 1901. The power of organization was shown in the work of Paul, Luther, John Knox, and General Booth. He spoke also of the admirable work of home missionaries, such as Dr. Willey, the beloved pioneer of California, Atkinson of Oregon, and Marcus Whitman, who saved the northwest territory to the United States when England had planned to grasp it through the Hudson Bay Company. In the evening Dr. Cherington devoted time usually given the sermon to answering written questions on the gospels.

Southern California.

Rosedale.—The evangelistic work at Rosedale is still bearing fruit, and Panama has been aroused and organized. Rev. C. S. Billings' chalk-talks, enforced by his happy manner, attract and hold the people. His unique originality wins him many friends, and the Lord blesses his labors.

Norwalk.—Rev. G. H. DeKay has been preaching a series of expository sermons from the latter half of the fourth chapter of Ephesians, his subjects being, "The Old Man and the New Man," "The Christian's Conversation," "The Christian's Livelihood," "The Christian's Temper," and "Grieving the Holy Spirit." The church will observe Passion Week as a week of prayer and special services.

Pasadena, Lake Avenue.—The church received a great spiritual blessing during the revival services conducted for nearly three weeks by Rev. C. W. Merrill, who was State Evangelist of Minnesota for several years and Home Missionary Superintendent of Nebraska, but is now located in Claremont. He is a man of power and tact. He preached the gospel in its purity and simplicity, illustrating it from his great fund of anecdotes. His pleasing manner and magnetism drew large audiences, whom he pointed to Christ as the Savior, the Way, the Life. Each meeting closed with ringing testimonies. A few took a stand for Christ and professed a change in heart. The entire church received a spiritual uplift which will last for many months. Last Sunday the pastor presented to eight little girls copies of fine Bibles, in recognition of their faithful attendance at the church services during the year. Each one had attended over forty-eight, and some were present every Sunday.

Panama.—Friday, March 16th, at Panama a Congregational church was organized, of twenty-one members, eight by letter and thirteen on confession of faith. Rev. Alice M. Robinson of Rosedale has accepted a cordial call to the pastorate. A Sunday-school and preaching service appointment have been maintained by the Bakersfield pastor for over two years. He recently secured Evangelist C. S. Billings of Los Angeles for special

meetings, and the result is a well-organized church representing many of the leading families of the community. Rosedale had six representatives present and Bakersfield seven. The council was organized with Rev. Edgar R. Fuller as moderator and Rev. W. H. Robinson as scribe. After the approval of the statement of belief, covenant and constitution, there was the reception of members, with baptism. The service closed with the observance of the Lord's Supper. Twelve young people expressed a desire to organize as active members of a Christian Endeavor Society, and a meeting for organization was appointed for Sunday evening. A united spirit for more aggressive work gives good promise for the future.

San Jacinto, March 18, 1900.

Editor Pacific: Allow me to add a word of explanation to my news item in your issue of March 8th, in which I reported accessions to our church and corrected a previous item concerning revival work on this field, from another correspondent. I fear that my item has created, in the minds of some, the impression that I questioned the veracity of the other correspondent, or that he had purposely exaggerated the number of converts for some reason. Let me hasten to say that I had no such thought in mind, but that I was simply attempting to correct what I supposed to be, and what evidently was, a *mistake*, pure and simple, not wishing that the results of our work should appear to be more than they really were. Let me also add that, while we were blessed by the presence and work of several pastors of different denominations, who were here for a few days each, the success of our meeting was, under God, largely due to the earnest preaching and faithful visitation work of Brother F. J. Culver of Pasadena, who was with us for about ten days.

H. E. Merrill, Pastor.

The Rev. Dr. Josiah Strong is quoted as having expressed the opinion that nothing short of federal interference can keep the Mormon influence from becoming supreme in every state west of the Mississippi. We do not think the danger so great as that. But it is evident that Mormonism is aggressive and is gaining recruits rapidly wherever its missionaries are working.

Governor Roosevelt delivered a congratulatory address at the Missionary Conference, held at the Madison Avenue Reformed church, Albany, on February 20th. He said that it was the imperative duty of every civilized man and woman to assist in foreign missionary work.

What we see shows what we are.

Washington Letter.

I. Learned.

The Puget Sound Congregational Club met in the parlors of Taylor church, Seattle, on Wednesday evening, the 14th. The ladies of the Woman's Club of that church having undertaken the entertainment made a great success of their part as was indicated by the testimony coming to them from every hand. Members of the Club and their guests were present from Tacoma, Everett, Snohomish, and from other points, aside from five of the Seattle churches.

President D. S. Johnston was in the chair and every other officer and member of committees, save one, were present. Such presence and punctuality had hardly been known before in the history of the body. It has been many a long year since eighty persons had sat at the tables. Six new members were elected, and a long list of nominations were made for membership, to be acted upon at the next meeting. Rev. A. J. Bailey reported for the Executive Committee, Rev. J. T. Nichols for the Nominating Committee, and Rev. Samuel Greene for the Outlook Committee.

This being the Annual Meeting Hon. A. W. Frater of Seattle was elected President for the ensuing year, and Rev. Edward L. Smith, 518 Boylston avenue, North Seattle, was chosen Secretary, and Hon. Edwin Eells, Treasurer.

The program of the evening gave us two themes for consideration and discussion—the first, "The Future Growth and Importance of the State of Washington."

You see at once that we are expansionists on this northern shore, and have no hesitancy in emphasizing both portions of the topic, "Growth" and "Importance," especially the latter.

Ex-Senator John B. Allen was to have addressed us and given us his view of these two functions of this great State, but was unexpectedly called by a case in the Supreme Court to the Nation's capital a few days previous to our meeting.

The committee were fortunately able to fill the vacancy in the selection made of Hon. A. N. Fitch, a prominent attorney of Tacoma, and a member of the Club and of our First church there. Considering the brief notice, Mr. Fitch was ready to give an unexpectedly clear view of conditions, past and present, showing the wonderful growth in a commercial way and how that yet greater things than these would come from our natural resources, properly developed through our proximity to the Oriental nations across and the islands of the great sea.

Puget Sound Congregationalists are always pleased to meet some of the veterans of your State, and so our delight was increased when we found that we were to have Dr. J. K. McLean of our Pacific Seminary as the guest of

the Club, and his address on "The Future of the Educational System of Our Denomination on the Pacific Coast" as a part of the program:

Six or seven years ago nearly all the State and local Associations on the whole Coast accepted his leadership in the formation of "The Pacific Coast Educational Alliance," and circulated largely the pamphlet prepared by himself and associates entitled "Christian Education by Congregationalists on the Pacific Coast." Large committees were named in the beginning and variously re-constructed by each succeeding annual association, until here in Washington the whole thing was cut out by our last State Association as an unnecessary and useless appendage, which had been wholly bare of results. The good and wise doctor seemed now to have a very clear apprehension that no successful educational work could be permanently carried on without the aid of the State; that no private endowment in the future could probably ever be had by any institution which would give such institution equality of standing and usefulness with the State system from the High school to the university with that State support which is equivalent to millions of dollars endowment. He gave us testimony, showing that there are more Christian young men in our State universities by a very great proportion, than in all the other colleges in the States where these State institutions exist, and that in these later days a very large majority of the university presidents are Christian men. After the adjournment of the Club, President Graves of our State University said to the writer: "That's the speech I have been trying to make ever since I have been in Washington, and I am delighted to have those ideas so expressed by one of such mature mind and careful judicial thought and large vision as Dr. McLean brings to us. There was no time for discussion before our Tacoma friends were obliged to leave for their train and the session broke up, but had there been there were some who would have differed from the doctor as to the need of academical institutions of secondary grade for a large proportion of the young people in our interior districts, who for a long series of years, will be unable to provide more than the elementary instruction of the district school.

Advices from our Orting church, Rev. O. L. Fowler, pastor, tell us of a very interesting revival, which seems to be reaching nearly the whole town. The special meetings have been going on for three weeks, during which many touching scenes have been witnessed. They will probably be continued for at least a week longer. Evangelist McGregor is assisting the pastor and the Holy Spirit seems to be manifest with power.

The church at Port Gamble, Rev. Wm. Butler, pastor, seems to be more prosperous since his return to them than for several years before.

Congregations have doubled; Sunday-school has largely increased and the prayer-meetings are good and well attended, and their Christian Endeavor Society numbers forty or more.

Seattle, March 17th.

W. H. M. U. Quarterly Meeting.

Continually are the praises of the good women of Bible times in place in modern Christian life, and not a few of the "elect" are found among the missionary organizations so extensively dependent upon women, not the least of which is the W. H. M. U. Such was the impression made by the recent all-day meeting of that body with the Congregational church at Haywards, last Thursday, the 15th inst.

The forenoon session was opened by the singing of a hymn and with the President, Mrs. E. S. Williams, in the chair. Scripture quotations from numerous members of the Assembly followed and then prayer. In the report from the Corresponding Secretary, Mrs. F. B. Perkins, some stress was laid upon the obvious fact that the notice to auxiliaries of a regular meeting meant a "report" of work done and whatever else of mutual interest in connection possible. The new auxiliary at Picard was subject for an interesting part of the report. The Picard ladies have gone to work in earnest, having regular meetings, from the first.

The report of the Treasurer, Mrs. J. M. Haven, was suggestive when it is considered that were it not for this organization and those similar, not nearly so much money would be in use as coin of the realm of Christian activity. Of the moneys paid in since the January meeting, liberal disbursements have been made to the California Home Missionary Society, to home missionaries' aid on the field, and to The Pacific.

Mrs. J. J. Booth, President of the Haywards' Society extended a most cordial greeting on behalf of the visiting delegates, to which Mrs. Williams responded in her usual happy way. Answers to the roll-call showed increased interest and activity all along the line. The Missionary Society of Berkeley First church finds monthly Wednesday evening meetings with the church in addition to the regular meetings of the Society, always alternating programs of Foreign and Home Mission work, much better than the old way.

In Oakland First Church Auxiliary a Program Committee does efficient service, including special music, and teas have promoted sociability. Saratoga Society alternates Home and Foreign programs and about two-thirds of the time the programs are equally

shared by ladies and gentlemen, with a social hour following.

San Francisco First church had two meetings last month.

Plymouth, San Francisco, has an organization of organizations, in a sense, called the Ladies' Union, blending the interests of all the societies in the church. Alternate Home and Foreign Missionary meetings of the church are held on Wednesday evenings, for which the ladies interested in these branches of work provide the programs.

Santa Cruz Auxiliary reports interesting programs at meetings and excellent assistance from the young people on Refreshment and Music Committees.

San Lorenzo Union Society gave two Home Mission meetings one month, and has prepared a box for a missionary which was productive of much good to the members. Obviously, the box must have been a pretty good one.

The societies of Alameda, First church; Haywards; Plymouth, Oakland; Market Street, Oakland; Oleander; Petaluma; Picard; Third church, San Francisco; Bethany, San Francisco; and Santa Rosa, all reported as hopeful and active. Many have expressed a willingness to adapt their gifts to the schedule of apportionments outlined by the Directors in line with the Capen plan adopted by the committee of the General Association.

Mrs. Pearse of San Lorenzo, presiding over the devotional half-hour, made some excellent remarks, which were followed by a refreshing season of prayer.

A very appreciative and hearty vote of thanks was extended to the Haywards' ladies for their kind and thoughtful reception and entertainment.

The theme of the afternoon program, "What the W. H. M. U. Is Helping to Do," materialized in a rousing address on the aim of the California Home Missionary Society—self-support in 1901—from Miss Caroline A. Potter. This was followed by a most interesting paper on "What the Church Building Society Has Done," from Mrs. E. S. Williams, which will be presented to you in full, later, it is hoped, as well as that of Mrs. Agard of Oakland, on the work of the American Missionary Association, which was listened to with marked attention, as read by Mrs. F. B. Perkins.

The Congregational Education Society's work was presented by Mrs. J. M. Haven. This work includes thirty colleges, seventeen academies, and various mission schools. Of these institutions, Mrs. Haven described two: First, Rollins College, Winter Park, Florida, with its faculty chosen from the best universities, which, in its proximity to Cuba, affords a favorable missionary opportunity. Second, Ward Academy, with its 600-acre farm, where abundant chances are found for self-help by students. This academy, with the church, is building a community of high ideals. The student body of '98-9 was, before leaving, an almost unbroken band of Christians. Besides assisting Christian schools and colleges, this society assists needy and deserving young men to prepare for the ministry. The New West Department of the work has shown great efficiency in Utah and New Mexico, of which latter, it is stated, that three New Englanders could find room within its borders, and that, if as densely populated, could place a fourth of the population of the Union.

"The Aim of the Congregational Sunday-school and Publishing Society" was also the topic of a paper. "And these little ones of ours and of those mothers of all races and conditions who are come to us must mingle. The only hope for the nation's success is in a pure atmosphere of love—of God and his creatures; and naught but the Christ-life creates it. There are 10,000,000 children in the United States not reached by religious training of any sort—and it is to these, and through these, to their neighbors and friends, the C. S. S. and P. S. is taking the gospel of Christ and *planting* and *nurturing* it as fast and as thoroughly as limited means will allow. This society is our servant, with its handful of thirty-five busy workers. May we be always worthy of its aims in every way!"

Before the last address was given, a collection was taken, and is to be presented to the Parsonage Building Fund of Pacific Grove Congregational church.

Mrs. Taylor of San Francisco gave a most spirited description of the condition of the men in the mines and logging-camps of California as she had found them when on the field, and appealed for sympathy with the men so employed—many of them seven days in the week—and for more substantial provision for their spiritual aid.

The exercises of the day were interspersed with the singing of hymns and marked by a degree of life and interest due, doubtless, in no small part, to the delightful surroundings and kind reception.

The next meeting will be in June, and it is hoped that many will attend. All are invited.

Ecumenical Conference on Missions.

WILL IT PAY?

The Financial Committee of the Ecumenical Conference on Foreign Missions, to be held in New York in April, is endeavoring to raise $40,000 to pay expenses. It is a large sum. The whole West India Mission of the Presbyterian Church takes less than this by about $10,000 each year. Of the twenty-seven missions of the Church there are scarcely half a dozen that take more. The writer was asked

the other day—and by a very earnest friend of missions—why the money was not spent directly in missionary effort. "Would it not do more good?" It is a legitimate question, Will the Conference pay?

Missionary money goes further to-day than it ever did. It used to be said that it took one dollar to send one cent to the heathen. To-day, as a matter of fact, the money that goes abroad for the needs of mission workers hovers in almost all the churches around ninety per cent of the totals. That is, it takes one cent to send nine to the heathen. Just what this Conference exists for is to make all this money go further still.

For a century men and women have labored in many lands, and with many different methods. Some of these methods have proved more economical than others, but they have not been everywhere adopted. What is needed is to bring these more efficient methods to the knowledge of workers everywhere. The Conference is not a council to lay down laws; but the interchange of ideas and experiences will be a source of great help to all who desire to do the Lord's work well. In so far as the Conference can accomplish this it will do much to pay for itself.

Two topics of great importance will show what can be done. The first is that of "Comity and Co-operation." That there is now, owing to denominational rivalry, a serious waste of money every year in the mission field, no thoughtful person will deny. The economic value of co-operation in minimizing waste is self-evident in the business world; nor is it any less so in the religious world. In the Conference will be representatives from all over the world and from every evangelical denomination—in itself an object lesson in comity of no little value. That the discussions in the Conference on this subject will hasten that perfect unity for which Christ prayed will be the wish of all; and what is said and done there can scarcely help but strengthen the purpose of every one in the endeavor to accomplish it.

The other topic is that of "Self-Support." Many mission churches are already working actively in this direction, and have done much. Money that used to support native pastors, build churches and carry on schools, hospitals, dispensaries and presses is now liberated, to be used in fresh channels for the further spreading of the gospel. Many missions, however, still regard self-support as a sort of impractical ideal. If the stories of what has been done in other lands show them that it is very practical, and of the methods there successfully employed can be adapted to their use, then the discussion of this one topic will go far to justify all that the Conference may cost.

Economics are necessary, but still more necessary are dynamics. Right methods the missionaries must have to accomplish the most possible means at their disposal. But right methods will avail little unless there is behind it all the power of the home Church. To obtain this power the Church must have knowledge, knowledge of what has been done, what is being done and what remains to be done. No man and no body of men can take an interest, sympathetic and helpful, in that of which they know nothing. This Conference is going to bring the tremendous facts of missionary success right into the hearts of many a man and woman who knows scarcely anything of it.

The story is told of an American clergyman, who, passing through Beirut, said to a friend: "Missionaries here seem to accomplish nothing." "You heard Dr. Thomson preach this morning, I presume?" "No, I did not know there was any service." "Then did you hear Dr. Van Dyck this afternoon?" "You don't mean that he preaches in addition to all his other work!" "Yes, and has a large audience, too. Have you visited any of their schools?" "Schools! have they schools, also? I am glad to hear it." "Have you looked in on their press and publication rooms?" "What! have they a printing establishment besides?" "Yes, and it keeps twenty men constantly busy." All of which is rather hard on the clergyman. But is not his ignorance typical of the ignorance of a great many Christians on the subject of missions? Is the reader, for instance, acquainted with such facts as these? In the Kiang-si province of China the church members numbered 35 in 1896 and 402 in 1899, while probationers had risen in the same period from 111 to 1662. In 1896 there were absolutely no contributions from the natives for any purpose; they gave $6,358 to the Lord in 1899. They owned no property in 1896; in 1899 the value of their property was approximately $15,000. In a certain city of the province the general hatred and opposition had vanished; a Buddhist monastery had been converted into a chapel and parsonage for a Methodist preacher; and the idols had been removed from a large adjoining temple because they objected to being preached against!

Or is the reader acquainted with such more general facts as these? In China, Japan, India, Turkey, Christian colleges are training Christian citizens and statesmen. Hospitals and trained physicians in lands overrun by medicine men and quacks are working the Master's miracles of healing. The few thousand native communicants of a century ago have become a host, numbering a million and a half.

And yet there is much still to be done. Vast lands unevangelized! billions of souls living in sin! The Macedonian cry rings in the ears.

Whom God sends he employs.

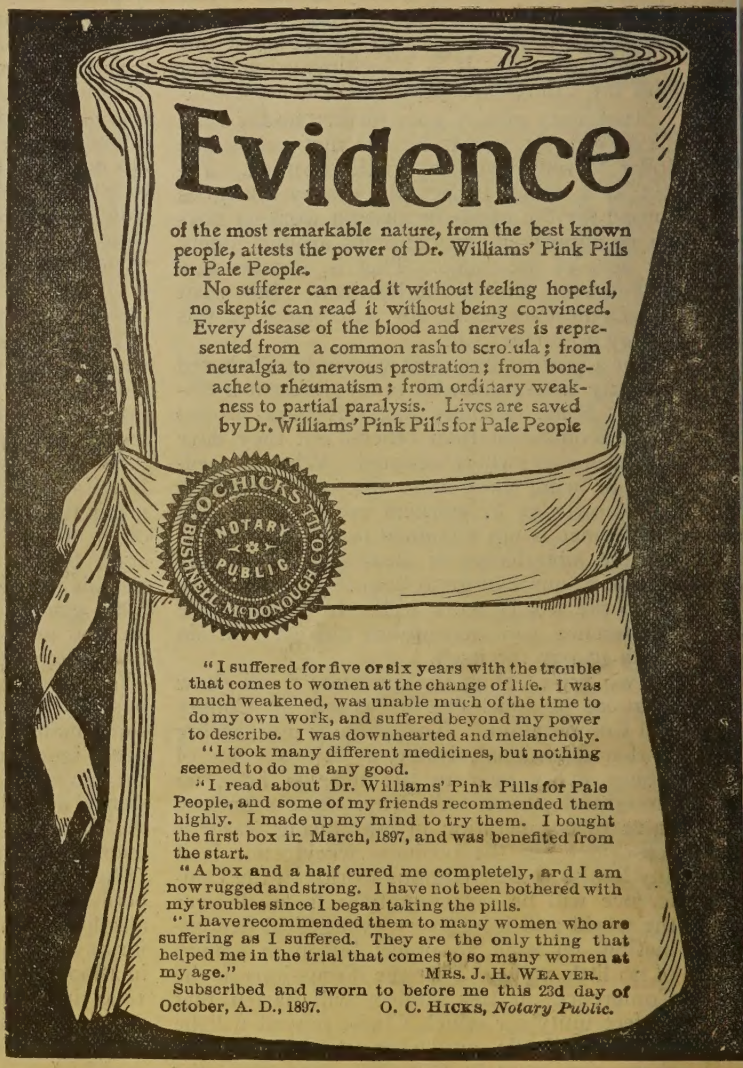
HOUSEHOLD HINTS.

TO GET THE STOPPER OUT.

The Manufacturing Jeweler suggests that when a ground glass stopper sticks fast in a bottle the safest plan for loosening it is to wrap a long strip of rag around the neck of the bottle, over which a stream of boiling water should be poured. If the glass is very thick begin with warm water, then use hot, and finally boiling, or the glass will crack. Then the rag can be taken off, when the neck of the bottle will have sufficiently expanded to allow the stopper to be withdrawn. Sometimes it is necessary to repeat the operation, which, except in very bad cases, is invariably successful. One must not wait too long after applying the water, lest the heat also extend to the stopper and swell that.

Apple Croquettes.—Pare, quarter, and core a dozen large apples. Steam until tender; then put into a saucepan, with the grated rind of a lemon and three-fourths of a cup of sugar, and stir and cook until very thick. In the meantime, cook together two table-spoonfuls of cornstarch and two of butter; add to the mixture the slightly beaten yolks of five eggs. Set the dish over hot water, and as soon as the eggs thicken a little, press through a sieve on a buttered dish. When thoroughly cold form into cork or apple shape, dip in crumbs, then in egg beaten with a spoonful of water, and again in crumbs. Fry in deep fat, and drain on soft paper. These are served with roast goose, duck, or pork.

The sense of a noble responsibility gives to an elevated soul a sober, holy joy.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To turn in temptation directly t the power of God; to cry out i sorrow for God's company; to b satisfied in doubt with nothing sho of the assurance that God gives to know that there is no real escap from sin except in being made hol by God's holiness—these are wha make a man's complete salvation —[Phillips Brooks.

The use of liquor brings me into misery of every kind, int poverty and injury and disease.

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The earth is our workhouse, but heaven is our storehouse. This is a place to run in, and that is a place to rest in.—[Secker.

Some Christians remind one of an engine that uses more steam in its whistle than in its cylinder. Both are noisy, but useless.

There is a path in which every child of God is to walk, and in which alone God can accompany him.—[Denham Smith.

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When you have done a man an injury by a reckless use of your mouth you never afterward feel comfortable in his presence.

"Privation may make our life poorer on its earthly side; but losses of things do not, can not, take away the enriching their possession gives."—[Author Schonberg-Cotta Family.

As a spring lock closes of itself, but cannot be unlocked without a key, so we of ourselves may run into sin, but cannot return without the key of God's grace.—[Cawdray.

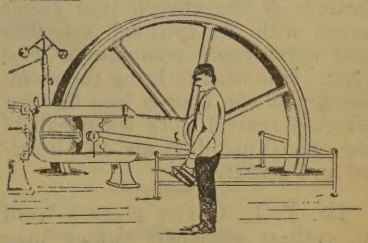
We are apt to let our moods twist facts to suit themselves. A believer in God ought, of all men, to be able to look facts squarely in the face, for they are God's facts and his servants' servants.—[McLaren.

To go and lay life into the obedience of God as a diamond lays itself into the sunshine, that the mere surface brilliancy may deepen, and region behind region of splendor be revealed below—that does not seem to come into our thought.—[Phillips Brooks.

Avoid factions. Work hard. Do not listen to slander. Practice self-denial. Learn undeviating steadiness of purpose, and endurance of hardships. Tolerate the ignorant. Be benevolent of heart. Learn how to receive favors without being humbled by them. Be delicate in correcting others. Be accurate. Be easily pacified.—[Marcus Aurelius.

You have been in the power house of some great plant of machinery. Did it occur to you that your body was a more wonderful machine?

In the term of a natural life the heart beats three thousand million times and with a pressure of thirteen pounds to the stroke, lifts in that time, half a million tons



of blood. What care are you taking of this wonderful machine?

Shortness of breath, buzzing in the ears, dizziness, palpitation of the heart, sleeplessness, stomach trouble, indigestion are only some of the evidences that the machinery is undergoing a strain which sooner or later will break it down.

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Dr. T. L. Cuyler gives a word to restless preachers, which may salvation of the Lord in the land of be useful: "I can never forget what a fool I was when I longed to get away from the first charge I had, because it was a small field and a tough one, and if the Master had let me have my way I should have missed the first precious and powerful revival in my early ministry. Long years afterwards, when I was sorely perplexed about accepting or declining a most attractive call to Chicago, I happened to open a favorite book and my eye lighted on this text (from the second chapter of Jeremiah): 'Why gaddest thou about to change thy way?' That little text settled the question. and but for it I should probably never have seen yonder Lafayette Avenue church or this pleasant study in which I am now writing."

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